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**TEACHER'S MANUAL**

**CHURCH MEMBERSHIP**

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**A Program of Study and  
Service for Young People**

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**GEORGE L. CHINDAHL**

**Church Publishing House  
Chicago, Illinois.**

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*Teacher's Manual*

# ***CHURCH MEMBERSHIP***

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For Young People*

GEORGE L. CHINDAHL

Church Publishing House  
Chicago, Illinois

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Second Edition

### ACKNOWLEDGEMENT

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Acknowledgement is gratefully made of indebtedness to Professor W. C. Bower for inspiration and instruction; to Professor Arthur H. Myers for accounts of experiences obtained from his students at the Chicago Training School for Missions; to Mr. Elwyn B. Orr, General Superintendent of the Sunday school of Park Ridge Community Church for help in gathering material; to the Reverend Orvis F. Jordan for reading and criticizing the manuscript; and to the teachers in various churches who experimented with the first edition.

—GEORGE L. CHINDAHL.

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All courses are but instruments. The test of teaching is not whether you have covered a course, but what you have done with lives.—H. F. Cope, in "Organizing the Church School".

Education in religion is brought about primarily by activity in the religious life rather than by instruction about it.—Wade Crawford Barclay.

The progressive teacher refrains from much speech. For progressive education does not view children as empty vessels that must be filled, but as living organisms that grow through exercise.—Stanwood Cobb, in "The New Leaven."

The curriculum consists in bringing the actual experience of the learner under conscious and purposive direction.—William Clayton Bower, in "The Curriculum of Religious Education."

## DEFINITION OF SCOPE

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The general area of experience in which these curriculum materials are intended to be used is—

### The Churchmanship of Intermediates

This area may include some or all of the following experiences or activities:

Praying.

Learning what kind of person God is.

Entering into right relation to God (becoming a Christian).

Learning about the local church through study and observation:

Its nature;

Its government;

Its finances.

Participating in the activities of the local church:

In the care of its property;

In its worship services;

In its educational work;

In its service of the community;

In its service of the world at large.

Learning about baptism.

Being baptized.

Learning about the Communion.

Partaking of the Communion.

Giving.

Coming into full membership in a local church:

By baptism; or

By reception on a letter of dismission from one church to another; or

By confirmation (or promotion to full membership).

Considering the choice of a life-work, or the motive that should govern life.

The order in which these experiences are listed above is not particularly significant of the order in which they may occur during the period in which these curriculum materials are being used. Prayer may be a daily experience; learning about the local church and participating in its activities may and should be concurrent experiences; baptism may be an experience of the past; and learning about God should be a life-long experience.

## LIST OF CURRICULUM UNITS

	Pages in this Manual	Pages in Pupil's Book
1. Praying .....	31-41	4-11
2. Learning about God .....	42-50	12-22
3. Entering into right relation to God .....	51-55	23-28
4. Ascertaining the nature of the church .....	56-71	29-59
5. Worshipping; and attend- ing church .....	72-81	60-67
6. Exercising stewardship .....	82-86	68-69
7. Finding out about denomin- ations .....	87-99	70-81
8. Learning about baptism; be- ing baptized .....	100-102	82-84
9. Learning about the Com- munion; partaking of the Communion .....	103-106	85-86
10. Confirmation (or promotion to full membership) .....	107-109	87-91
11. Thinking about a life work .....	110-112	92-94

The curriculum units are the **experiences of the pupils under guidance** and not the materials in the Teacher's Manual or the Pupil's Book. Those materials are not necessarily to be learned, but are to be used in the interpretation, enrichment and control of the pupils' experiences.

## GENERAL DESCRIPTION OF THE PROGRAM

Many children experience a spiritual awakening or crisis at some time during the years from twelve to fourteen. This period is consequently a fruitful time in which to lead boys and girls into full membership in the church.

It seems probable that before attaining the age of fourteen most boys and girls acquire mistaken ideas concerning the nature of the Christian life, the manner of becoming a Christian, the meaning of baptism and the Lord's Supper, the functions of the church, and the responsibilities of a church member. It would therefore appear that, ordinarily, the process of winning a child for the church is a matter of discovering the misconceptions under which the child is laboring, of correcting those misconceptions, and of making church membership seem a natural, useful and happy status. The material contained herein and in the Pupil's Book is intended to assist the teacher in carrying out this process. Stated in another way, the objectives of the program are to inform the pupils of the manner in which they may enter the Christian life (if not already Christians), to help the pupils to inform themselves regarding the nature and functions of the church and the duties and privileges of church membership, and to create in them the desire to unite with the church in the near future.

The teacher should, if possible, read Chapter X of "The Psychology of Early Adolescence", by E. Leigh Mudge (Caxton Press, 1922). The author follows Starbuck in believing that the development of the religious life from that which is characteristic of early childhood to the religion of youth may be a "growth without definite transitions", and that such

regular development depends largely upon whether the child has grown up in a wholesome religious environment, whether the child has had a reasonable degree of protection from dogmas that children are incapable of assimilating, and whether such questionings and doubts as arise are met by tactful, sympathetic suggestion rather than by dogmatic instruction.

It is, of course, highly desirable that "a child should never have known a time when he was not a Christian", to use Bushnell's expression. Nevertheless, complacency concerning moral or religious status is undesirable; the best of young people may well resolve to strive more earnestly to become Christlike.

Mudge points out that "some sort of crisis experience in adolescence is perfectly normal." In order that an acute crisis shall not occur by reason of misconception as to what God expects of a child in the matter of "being a Christian", or conversion, baptism, the Communion and other subjects, it seems advisable that such topics be brought up for discussion, so that misunderstandings may be cleared away before they produce a crisis.

All the experiences related in the Pupil's Book have been reported as actual, with the exception of those printed on pages 68 and 76 of the Pupil's Book, and these latter are doubtless typical of a common situation.

While the stories should prove instructive to the pupils, their most important purpose is to assist the teacher in discovering the experiences through which his own pupils are passing, so that he may guide them through those experiences until a Christian outcome has been reached. In other words, the stories are primarily a means of bringing to the teacher's attention



the spiritual troubles and perplexities that his own pupils are facing at the present moment. The teacher's approach to his task, therefore, should be through the current experiences of his pupils. The difficulties and anxieties of other boys and girls will be discussed in the class principally in order to reveal to the teacher his own pupils' misconceptions, confusion of mind and spiritual longings. In reference to some matters and some pupils, the stories will also serve to awaken the pupil to a realization of a need of which he was not previously conscious.

It follows from what has just been said that the present program is not a series of cut-and-dried lessons. If the teacher is to give guidance when and where needed, a hard and fast schedule of lessons is impracticable. A pupil's experience in connection with a particular matter may extend over an indefinite period; even though it should turn out that all of the pupils were having the same difficulty at about the same time, some might attain unto a Christian solution earlier than others. Consequently at any given time some pupils may be carrying on a certain investigation or activity, while other members of the class may be engaged in a specifically different endeavor, the teacher at all times guiding his flock in the same general direction.

Although, for reasons just indicated, the class may not be able to start and finish a particular topic or activity each week, and therefore may not at all times be abreast of all other classes in the same grade or department, nevertheless the teacher will probably be able to guide his class through the projects of study and service herein contemplated during a six-months' period.

While the class-work should be based primarily upon the present experiences of the pupils, class discussions will, of course, be impersonal or sufficiently generalized so that no embarrassment shall ensue.

The term "program" has been used in order to impress the teacher with the fact that he is not being provided with a course of lessons which he is to teach and which his pupils are to learn, but rather with a method,—a way of approaching his task. The program consists essentially of suggestions which it is hoped will lead the class to undertake various investigations and activities.

## FULL AND FREE DISCUSSION

An editorial writer in *The Teacher's Monthly*, emphasizing the value of discussion in the Sunday School, says:

"They make a serious blunder who try to suppress it. There must be multitudes in attendance at Sunday School—in every grade—who have many questions to ask, and whose religious experiences will never be satisfactory until they have had an opportunity to discuss them. Frequently they have been conscious of an atmosphere where questions were not welcomed; they may even have thought that the questioning mind indicated a spiritual immaturity of which they ought to feel somewhat ashamed. It is unfortunate that any should so think, for it is invariably the most sincere and thoughtful who realize the need of frank discussion.

"Jesus was infinitely patient with those whose troubled minds led them to seek his counsel. One thinks of the teacher, Nicodemus, who sought him in the quiet of the night, and of the unforgettable conversation which took place; or of the woman of Samaria with her questions. Men and women with troubled minds came to Jesus and he was glad to have them come. Here is a striking passage: "And when he was alone, they that were about him with the twelve, asked of him the parables." And as a mother sits down and explains things to a child, so Jesus made things plain to them.

"It is difficult to believe that religious experience can ever be satisfactory unless there is the fullest and frankest discussion. It should, of course, be conduct-

ed on a high plane and with manifest sincerity and patience; and allowances must be made for differences of opinion, for even the best people will not see everything alike. But, by all means, make way for discussion which promotes understanding and allows for legitimate and natural self-expression."

If there is to be free discussion in the class, pupils must be allowed to do their own thinking. This does not mean that the teacher shall not guide their thinking; it means that the teacher shall not check discussion by promptly advancing the traditional or commonly accepted answer or solution. Only by considering all possible solutions or answers, evaluating them, and choosing the one that seems most in harmony with Christian ideals, can the pupils derive from their experiences or perplexities the highest educational values.

The teacher should not hesitate to suggest heretical considerations. Sooner or later the pupils will meet such considerations; and they would better do so, and think their way through to a Christian solution, as far as they are able, while under the guidance of a Christian teacher, rather than defer the matter to a time when such assistance may be lacking.

#### References:

Creative Discussion, Second Edition, Revised, by Alfred Dwight Sheffield (Association Press, 1927). 50 cents.

The Why and How of Group Discussion, by Harrison Sackett Elliott (Association Press, 1923). 25 cents.

The Method of the Discussion Group, by Laura F. Boyer (The National Council of the Protestant Episcopal Church, 1924). 50 cents.

The Process of Group Thinking, by Harrison Sackett Elliott (Association Press, 1929). \$3.00.

Training for Group Experience, by Alfred D. Sheffield (The Inquiry, 1929). \$1.50.

## **“TEACHING WITH AUTHORITY”**

Although the teacher will not “teach with authority” in the sense of trying to make his pupils believe as he does by doing their thinking for them, it is right and desirable that the pupils should know that their teacher has positive convictions on matters that he considers essential. This they will discover in two ways: from the teacher’s conduct and manner of life, which speak louder than words, and from his contributions to the discussion as he guides their consideration of the various solutions of the problem.

## **ASKING QUESTIONS**

A good way to promote discussion in the class is for the teacher to ask questions. Since, however, there are good and bad types of questions, and good and bad ways of using questions, the following suggestions may be of service.

Do not ask easy questions. Questions that any child can answer are an insult to the intelligence of Intermediates.

Ask hard questions. They imply a compliment to your pupils, and tend directly to produce discussion.

Do not ask leading questions, i. e., questions that suggest their own answer.

Questions that cannot be answered “yes” or “no” are most effective in drawing out your pupils.

Questions should not be so personal as to cause embarrassment.

Questions should be understandable. That means that they should be as short as practicable; not involved; not ambiguous.

Do not use words that your pupils do not understand. If it seems necessary to use a word that may be new to the class, first ascertain whether it is understood by them, and, if not, devote a few moments to a consideration of it.

Avoid theological phrases and idioms that are meaningless to Intermediates.

Now as to ways of using questions:

Ask the question before calling upon a particular pupil for the answer. Pupils will be more alert if they do not know for whom the question is intended.

For the same reason, do not ask questions of the pupils in regular rotation.

After asking the question, pause before naming the pupil who is to answer it, long enough to allow all of them to consider the matter.

Try stating the question without calling on any particular pupil to answer it. Encourage pupils to make **voluntary** contributions to the solution of the problem. Let the pupils conduct the discussion as far as practicable; the discussion will then stay closer to their interests. Of course, the teacher must guide, but the guidance should be as unobtrusive as possible. Avoid the domination that marks the traditional school teacher in the traditional school room.

When a wrong answer or statement is given, do

not immediately pronounce it wrong, but ask other pupils if they agree with the speaker.

When an answer is given which you consider right, it is sometimes well to ask other pupils if they think the answer correct. This not only serves to bring more pupils into the discussion, and to keep them alert, but it may also call forth a response that presents another aspect of the matter.

Another way of inducing discussion is for the teacher to refrain from giving the class information or ideas that a pupil can contribute. If a pupil asks a question of the teacher, the teacher should seek to elicit the answer from some member of the class. By so doing, the teacher will compel the class to do independent thinking, and may give some pupil the satisfaction of contributing the desired item. If none of the pupils can answer the question, the teacher will consider whether he should answer it, or lead some pupil to undertake to look the matter up during the ensuing week.

Seldom repeat a question that has been properly asked. Repetition puts a premium on inattention.

Write out questions at home. It will help to make them clear, short and definite.

## **MEMORY VERSES**

The memorization of one or more appropriate Scripture passages in connection with each curriculum unit is of course desirable, but the matter has not been alluded to in the Pupil's Book, for the reason that a deeper impression will be made if the idea of committing a passage to memory arises naturally out of the work of the group. The class may agree upon a passage

to be memorized by all; or some members may prefer a certain passage and other members another passage. Verses to be memorized may be selected from among the Bible references printed in the Pupil's Book.

## **THE TEACHER IS A GUIDE**

Since the success of the program will depend almost entirely upon the teacher, it is important that he have a correct understanding of his function in the group.

The term "teacher" is used in this manual because it is the common designation of the leader of a group that is learning, but the word may not convey a correct impression of the **methods** that should be employed by the leader. The teacher is a counselor, a guide, a shepherd, and not a dictator or taskmaster. Hence the leader will not require the pupils to answer questions in writing or insist that they carry out the suggested activities. If the class discussions and undertakings center about matters which the pupils consider worth while, they will be interested, and it will not be necessary for the teacher to require anything to be done. Moreover, the written work and projects suggested in the Pupil's Book are only a means to the desired end. If, by methods of their own devising, the pupils acquire the knowledge and Christian ideals which lead to useful and happy membership in the church, the teacher will be quite content.

The teacher should not regard the transfer of information from himself to his pupils as being his chief task. The gospels indicate that the Great Teacher "taught" His disciples largely by sending them out to serve their fellow-men and by giving them opportunities to observe His manner of life and to imitate Him. Jesus and His disciples shared their experiences with



one another. This method must be the principal reliance of the teacher of religion.

**BOOKS ON THE EXPERIENCE CURRICULUM,  
THE PROJECT PRINCIPLE,  
AND SPECIFIC PROJECTS**

Barbour, Dorothy Dickinson. Making the Bible Desired (Doubleday Doran, 1928, \$1.50) contains descriptions of classes that used the project method successfully, outlines for group activities, and one hundred plans.

Bower, William Clayton. The Curriculum of Religious Education. Scribner's. 1925. \$2.25. Character through Creative Experience. University of Chicago Press. 1930. \$2.50.

Cobb, Stanwood. The New Leaven. John Day Co. 1928. \$2.50. Relates primarily to public education, but the principles and methods described are largely applicable to religious education.

Crum, M. The Project Method in Religious Education. Cokesbury Press. 1925. \$1.50.

Hutchins, W. Norman. Graded Social Service for the Sunday School. University of Chicago Press. 1913. \$1.00.

Religious Education, October, 1926, contains eighteen articles on teaching religion by means of projects.

Shaver, Erwin L. The Project Principle in Religious Education. University of Chicago Press. 1924. \$1.50. Present-Day Trends in Religious Education. Pilgrim Press. 1928. \$1.50.

Soares, Theodore Gerald. Religious Education. University of Chicago Press. 1928. \$2.50.

Towner, M. C. One Hundred Projects for the Church School. Doran. 1925. \$1.60.

Vieth, Paul H. Teaching for Christian Living. Bethany Press. 1929. \$1.50

## **THE TEACHER'S PREPARATION**

Before beginning to use the program, the teacher should read this manual and the Pupil's Book throughout. If two or more teachers are to use these materials, and they are not familiar with the concept of the curriculum as the enriched and controlled experience of the learner, it is advisable to hold one or more meetings for the purpose of discussing this view of the curriculum, and to plan ways of interesting their pupils in undertaking various activities.

## **CONFERENCES WITH THE PASTOR**

Weekly or monthly conferences of the teachers with the pastor will be advisable, if not, in fact, essential. Such conferences should be held, if possible, in advance of the time when the various subjects are likely to come up for discussion in class. As the program proceeds, the discussions of experiences of the teachers in dealing with particular problems will prove exceedingly helpful. Someone may well be appointed to record the substance of the discussion of teachers' experiences in order that practical points may be preserved for the benefit of those who will teach the same or a similar course during coming years.

## **PERIOD OF USE**

The present program has been planned for use in the Eighth or Ninth Grade in the Sunday School, not as supplementary material, but in place of any other lessons for the time being. While the course may al-

so be used in a class taught by the pastor on a week-day, there are advantages in incorporating it into the Sunday School curriculum, for the reason that all the pupils who grow up in the school will thus eventually take the course, whereas the membership of a pastor's class is generally small and selective. Moreover, attendance at Sunday School usually is, or can be made, more regular than in a class that must compete with week-day activities.

There is material in this program upon which to base a series of cooperative investigations and service projects covering a period of six months. If the series be started at the beginning of the church school year (October 1st), it is to be hoped that the pupils will unite with the church at the following Easter.

### **GENERAL METHOD**

The Pupil's Book has been made of such dimensions that it will slip into a boy's coat pocket. If the pupils will not carry their books to Sunday School, the teacher will have to see that the books are available for use in the class every Sunday. It is to be hoped that before the program has progressed far the pupils will have become sufficiently interested to carry their books back and forth and to do some work during the week. If the pupils will not answer the questions at home, the answers may be written during the class session as the discussion proceeds.

Written answers are desirable because they tend to compel pupils to think and because they call for a contribution from **each** pupil. The larger the group the greater the danger that some pupils will get nothing and contribute nothing.

There should be no marking of the pupils' written work. The giving of marks or credits fosters rivalry; and rivalry militates against the spirit of cooperation and mutual helpfulness which should prevail among the pupils. Moreover, a marking system tends to divert attention from the desired outcomes to the earning of credits.

There should be no objection to consultation among the pupils as to the proper answers to questions. If any pupil copies answers from some other pupil's book without giving the questions serious thought, the copier is the loser.

The pupils will be asked to look up the Bible references during the week, answer the questions in writing, and bring the book to Sunday School on the following Sunday.

If discussion opens up subjects that should be investigated by the class, the teacher or members of the class will suggest that certain members look up particular points. The teacher will avoid imposing definite assignments upon the pupils, and will seek to create in the class an atmosphere of voluntary cooperation.

The teacher will bear in mind that the solution of the problems that confronted Wilbur, Lawrence, Janet and the rest is not the primary object of the program. The teacher's most important task is to help his pupils solve their own religious problems, whatever they may be.

A sufficient number of weeks should be devoted to each curriculum unit to enable the pupils properly to dispose of the various problems that are uncovered. The combined judgment of the teacher and the pupils should govern in the determination of the schedule.

## THE ELEMENTS OF THE TEACHING AND LEARNING PROCESS\*

The mastery of a given situation by an individual or a class under the guidance of a teacher may involve the following steps or activities:

- I. The teacher discovers the situation.
- II. The pupils discover the situation.
- III. The group analyzes the situation.
- IV. The past experience of the members of the group is searched for aid in meeting the situation.
- V. Other sources are utilized in obtaining further help:

1. The Bible.
2. Other books and pamphlets.
3. Church reports and records.
4. Newspapers and other periodicals.
5. Pictures and posters.
6. People: Parents, the minister, the church officers, missionaries, the public school principal, the librarian at the public library, the Scoutmaster, the Camp Fire Guardian and others.
7. First-hand observation:
  - (a) attending services of their own and other churches.

---

\*Based upon a technique for developing a teaching unit, contained in Curriculum Construction, A collection of Instruments of Research, Techniques, Teaching Areas, and Elaborated Teaching Units in process of development in the research courses, Practical Theology 453 and 456, under the direction of Professor W. C. Bower, in the Divinity School of the University of Chicago (Copyright 1928 by The University of Chicago.)

- (b) attending business meetings of their own church.
- (c) visiting the site on which the problem arises or exists, as, for example, the church property, other departments of the church school, public institutions, etc.

## 8. Prayer.

VI. Possible outcomes are suggested.

VII. The group evaluates the possible outcomes and chooses the one that seems to be most in harmony with Christian ideals.

VIII. Out of such free and intelligent choice arises appreciation of the chosen outcome.

IX. The chosen outcome is tested in actual practice.

X. If the outcome proves satisfactory, a general principle may be perceived which may be helpful in other situations.

XI. The use of the chosen outcome is made habitual.

The various steps or elements of the teaching and learning process are thus listed separately for the sake of aiding the teacher in thinking clearly about his task and in making thorough preparation for the class sessions. However, the teacher will not attempt to direct the class discussions and other activities in the fixed order above indicated, since in practice there will inevitably be more or less overlapping of steps. The earlier steps may even be omitted in the class sessions if the thinking of the pupils has already progressed to later stages of the process, although the teacher will be careful to direct attention to phases of the matter which may have been overlooked by the class.

## **INFORMATION REGARDING PUPILS**

Before putting the program into use the teacher should have a record of the following information regarding each pupil:

Name

Address

Public school grade

Date of birth

Baptized?

Member of what church?

Church, if any, to which father belongs?

Church, if any, to which mother belongs?

## **A SUCCESSFUL PROGRAM**

The measure of success attending the use of this program may be judged to some extent by a consideration of the following matters:

How many pupils have united with the church?

What projects have been undertaken by the class or by individual pupils? What was the nature and extent of the projects? Were they prosecuted with zest? Were they carried through to completion?

Is there a greater degree of faithfulness in attendance upon the Sunday School or other services of the church?

Have the church officials taken a special interest in the members of the class?

Most significant of all: Has the teacher found the program an effective aid in discovering the felt or unfelt needs of the pupils and in ministering to those needs?

The success of the program will depend almost entirely upon the teacher, upon his earnestness, tactfulness, sympathy with young people, ability to get pupils

to participate in discussions, and ability to discover their needs.

### **REFERENCE BOOKS FOR THE CLASS**

The following books should be available for reference at the church or in the home:

The Bible (Authorized Version)

The Holy Bible: A New Translation, by James Moffatt.  
The New Testament in Modern Speech, by Richard Francis Weymouth

The New Testament: An American Translation by Edgar J. Goodspeed

A Dictionary of the Bible, by James Hastings (Scribners, 1909) \$7.00.

### **REFERENCE BOOKS FOR THE TEACHER**

Clark, Elmer T. The Psychology of Religious Awakening. (Macmillan, 1929) \$2.50.

Dobbins, G. S. Working with Intermediates. (Southern Baptist, 1926) 60c.

Harris, Hugh Henry. Organization and Administration of the Intermediate Department. (Publishing House of the M. E. Church, South, 1924) 70c.

McKibben, F. M. Intermediate Method in the Church School. (Abingdon, 1926) \$1.25.

Mudge, E. Leigh. The Psychology of Early Adolescence. (Caxton, 1922). 60c.

Mudge, E. Leigh. Varieties of Adolescent Experience. (Century, 1926) \$1.75.

Sheridan, Alma Stanley. Teaching Intermediates in the Church School. (M. E. Book Concern, 1928) \$1.00.

Stewart, Frederick W. A Study of Adolescent Development. (Judson Press, 1929) \$1.00.



## THE CHURCH SCHOOL LIBRARY

The church school library should contain some of the following inexpensive books and booklets for reference by teachers and pupils:

When We Join the Church, by Archie Lowell Ryan  
(Abingdon, 1920) 35c.

Manual for Communicants' Classes, by J. R. Miller  
(Westminster, 1913) 15c.

What It Means to be a Christian, by Edward Increase  
Bosworth (Pilgrim Press, 1922) 25c.

Coming to the Communion, by Charles R. Erdman  
(Westminster, 1912) 20c.

Preparatory Lessons for Church Membership, by Lu-  
cius H. Bugbee (Methodist Book Concern, 1919)  
25c.

Climbing Life's High Way, by C. Melville Wright  
(United Church Publishing House, Toronto, 1926)  
75c.

What is a Christian, by James E. Clarke (Advance  
Pub. Co., Nashville, 1923) 50c.

A New Baptist Church Manual (Am. Baptist Pub. Soc.,  
1895) 5c.

Membership Manual of the Methodist Episcopal  
Church (Methodist Book Concern, 1924) 20c doz.

Our Church; A Course of Study for Young People of  
High School Age, by John Leslie Lobingier (U. of  
C. Press, 1927) 75c.

Shall We Join the Church (Unit F-4 of Everyday Ad-  
ventures for Intermediates). The Board of Educa-  
tion, M. E. Church, 740 Rush St., Chicago. 15c.

Church Membership Problems (Unit F-2 of Everyday  
Adventures for Intermediates). M. E. Book Con-  
cern. 15c.

When You Join the Church, by Cleland McAfee  
(Presbyterian Board of Education). 10c.

## PICTURES

The following references to sources of supply of pictures may be found useful:

The Perry Pictures Company, Malden, Mass., publishes a long list of religious pictures ranging in price from two cents up; also various sets of pictures, as, for example, twenty-five pictures of cathedrals for fifty cents.

W. A. Wilde Company, 120 Boylston Street, Boston, publishes Bible pictures suitable for use in the class at one and one-half cents each.

The Copping Bible Pictures are sold by the Upper Canada Tract Society, Toronto, Ontario, Canada.

## POSTERS

The National Child Welfare Association, 70 Fifth Avenue, New York City, publishes a great variety of posters, many of which are useful in religious education. Write for bulletins giving prices and small reproductions. The following may be of special interest:

Bulletin 57, A Christian Citizenship Training Program.

41, The American Citizen.

62, National Holidays.

72, Makers of American Ideals.

90, Bible Messages.

Perhaps pupils can be led to take an interest in making posters pertaining to the topics under consideration from time to time. In order to call attention to the work of the class, such posters might be displayed at a meeting of the church board.

## UNIT 1

Pages 31-41 herein.

Pages 4-11 of Pupil's Book.

### **PRAYING**

#### **Desired Outcome**

##### **A More Intelligent Prayer Life**

##### **The Teaching and Learning Process**

I. The teacher may discover some facts concerning the prayer life of his pupils in one or more of the following ways:

1. The minister, the superintendent or the teacher may ask the members of the class or the entire department to write out a little statement of the things they pray for or about. If desired, pupils may be told that the statement need not be signed.

2. If the pupils belong to a Christian Endeavor or similar society, the teacher may consult the superintendent or counselor for such information as the latter may have regarding the pupils' prayer life.

3. Class discussion of Wilbur's experience and of the merits of the various prayers found on pages 5-9 of the pupil's Book will be enlightening to the teacher.

The situation may be found or believed to be as follows:

1. The pupils' prayers may be principally petitions for material or temporal blessings.

2. Their prayers may be selfish, being largely concerned with themselves and the members of their families.

3. The pupils may simply "say prayers", memorized prayers being used almost exclusively.

4. They may pray through mere force of habit.

5. Perhaps they would discontinue the practice except for fear of displeasing God.

6. Perhaps there is no definite time for prayer.

7. Perhaps unanswered prayers for material things have caused them to feel that prayer is useless.

In a certain Sunday School, the minister asked each of the Intermediates (fifty in number) to write him a letter telling him what they prayed for or about, the letters to be unsigned, if preferred. Stamped addressed envelopes were furnished to the pupils. Fourteen answers were received as follows:

(Boy, 14 years, 11 months) "When I pray I pray to God in earnest. I feel as if the shortest prayer in the world would reach God. I do not pray for material things, but forgiveness and blessing."

(Boy, 14 years, 5 months) "I have to pray to keep myself out of trouble."

(Boy, 13 years) "I use a prayer I learned when I was younger. Sometimes I ask for different things at different times."

(Boy, 14, 7 months) "Why pray when things are bad? Stand it like a man and pray when you've won, and thank God.

"If God made the world and rules it, why does He allow bad things to remain? Is it because it takes the sour to make the sweet sweet?"

(Boy, 13 years) "I pray for the health of everyone. To help the pupils of the school in the everyday school and Sunday School. Thank God for making everything all right in our home and everyone's home. And I pray for my Mother, Father and my brother."

(Boy, 13 years) "Some of my problems are: Success, Boy Scout problems, and problems in the school. I pray for myself and my parents."

(Boy, 13 years) "Some of my problems are: School work. I pray for God to help me to do the right thing and to help all other people, especially the unfortunate."

(Boy, 13 years, 2 months) "A few of my problems are: Is it right to dress in beautiful clothes? Is it right to go to parties and stay out late? Some of the things I pray for are that I may be strong and healthy. That my father may stay with me and our family for a long time and that his death will not come soon. I pray that some time I may live to see the world."

(Boy, 13 years 6½ months) "A few of my problems are: How am I going to get a job? Will my mother let me go to Scout Camp? I do not pray, but I would like to have advice how to pray."

(Boy, 14 years, 10 months) "I like it to be quiet in worship, which I think it is very important."

(Girl, 13 years, 1 month) "When I pray I pray that God forgives me for the sins which I have committed during the day, also to help me to control my temper. I also pray for Him to help the sick and needy and that I may take part in helping them. I pray that He will help us all to stay well and keep us in the best of health. That I will get along at school and help me to work hard so that I may make my grades. But most of all my aim in prayers are that He will answer them if He thinks it right for me to pray for such things as the above mentioned. I also pray for that I may have my parents and family as long as God chooses me to, for He knows best when to call us to Heaven. I also pray that I will become something useful in life, that I will have a very useful life on earth. I pray most every night for the above mentioned things. I also pray that I will be kind and lov-

ing to each and every person which is my one desire in this wonderful life on earth.

“I remain, hoping this will be a help to you,

(Signature.)

“Something that bothers me is, Will God answer our prayers if possible, or does He not?”

(Girl, 13 years, 7 months) “When I pray I usually pray for all our family’s health, as I think that is important. I also pray for other things and troubles, and that I may be kind and of use to others and my mother and father.”

(Girl, 12 years, 6 months) “Sometimes I pray to God and ask Him to help my sisters when they are sick, or if I have not been very good to ask Him to forgive me. I don’t use the Lord’s prayer. I use one I was taught when younger.”

(Boy, 12 years, 10 months) “The principal prayer is for the health of my mother.”

II. The pupils discover the situation. Through class discussions the pupils become aware of the deficiencies of their prayer life.

III. The group analyzes the situation, and probably finds that it includes the following factors:

1. Confidence or lack of confidence in God’s love.
2. Confidence or lack of confidence in God’s wisdom.
3. Confidence or lack of confidence in God’s power.
4. Confidence or lack of confidence in God’s promises.
5. Misinterpretation of God’s promises.
6. The temporal needs of the pupils.
7. The spiritual needs of the pupils.

8. The temporal and spiritual needs of others.
9. Forgetfulness.
10. Time.

IV. The past experience of the members of the group is searched for aid in meeting the situation. The natural reticence of boys and girls on the subject of prayer, because of its intimate nature, will be respected by the teacher, and will probably in many instances prevent pupils from disclosing their past experiences, but class discussion will doubtless lead to self-examination.

V. Other sources are utilized.

1. The Bible (see references on page 11 of the Pupil's Book.)

2. Other books and pamphlets (see the books listed on pages 39 and 40 of this manual.)

What It Means to be a Christian (Bosworth). Chapter IV. Christian Prayer.

Hastings' Bible Dictionary. Article on Prayer.

Encyclopedia Britannica. See references to prayer in Index volume.

Century Dictionary. See Pray and Prayer.

In Training the Devotional Life (Doran, 1919, 25c), Weigle analyzes prayer into the following elements:

Adoration

Confession of sins and earnest desire for God's help in living the Christian way of life

Thanksgiving

Supplication

Submission: "Not my will, but thine, be done."

The following is an excerpt from Father and Son, by Edmund Gosse (Scribners, 1907):

“My parents said: ‘Whatever you need, tell Him and He will grant it, if it is His will.’ Very well; I had need of a large painted humming top which I had seen in a shop window on the Caledonian Road. Accordingly, I introduced a supplication for this object into my evening prayer, carefully adding the words, ‘If it is Thy will.’ This, I recollect, placed my mother in a dilemma, and she consulted my father. Taken, I suppose, at a disadvantage, my father told me I must not pray for ‘things like that’. To which I answered by another query, “Why?” And I added that he said we ought to pray for things we needed, and that I needed the humming top a great deal more than I did the conversion of the heathen or the restitution of Jerusalem to the Jews, two objects of my nightly supplication which left me very cold.” (Page 49)

“My mind continued to dwell on the mysterious question of prayer. It puzzled me greatly to know why, if we were God’s children, and if He was watching over us by night and day, we might not supplicate for toys and sweets and smart clothes as well as for the conversion of the heathen.” (Page 52)

5. Pictures and posters. Picture of Jesus in Gethsemane. Picture of Washington on his knees at Valley Forge. Poster No. 21, “Personal Devotions”, in the Christian Citizenship Training Program (National Child Welfare Ass’n., 70 Fifth Ave., New York City.)

6. The minister may be asked by the class to preach one or more sermons on prayer.

7. First-hand observation: The efficacy of silence in creating a prayerful or worshipful attitude may be noted by the class by attending a meeting of Friends or by arriving a little early at a service in any church



which is unfamiliar to the class and in which attendants refrain from needless conversation.

8. Prayer. The pupils may do as Jesus' disciples did (Luke 11:1).

VI. Possible outcomes are suggested. Out of the class discussions may arise the following thoughts concerning prayer:

That companionship prayer is the highest type of prayer.

That companionship prayer is the only right kind of prayer.

That it is useless or wrong to pray for material blessings.

That it is right to pray for material blessings for others who are in want.

That it is right to ask for material blessings for ourselves, but that such petitions should be very modest (as in the case of "daily bread" in the Lord's Prayer) and should be quite subordinate to companionship prayer or prayer for spiritual blessings.

That it is helpful to have regular times for prayer.

That it is possible to "pray without ceasing" in the sense of being able at any time to think of God and have companionship with Him.

VII and VIII. What shall we believe about prayer? What shall we pray for? What stated times should we have for prayer? Each pupil considers what changes should be made in his prayer life in order that it may conform to Christian ideals, and resolves to make such changes.

IX. The chosen outcome is tested in actual prac-

tice. In such a personal matter as prayer, the teacher may not be permitted to be of much assistance in this step of the teaching and learning process. However, the pupils may be led to attempt to write prayers for use in the Intermediate Department worship period. Whether the results of such attempts shall be discussed in the class, or simply reviewed by the teacher or the Department Superintendent, and privately discussed with the individual pupils, can best be determined by the teacher.

XI. Cultivating the habit of prayer. The teacher can be of help to his pupils at this stage of the learning process by referring to prayer in all or most of the class sessions. Since all of the problems that come up for discussion may be made the subject of prayer by the pupils at home, the teacher will find frequent occasions for mentioning prayer without appearing to be doing so merely for the purpose of reminding the pupils to pray.

## **COMMENTS ON PRAYERS**

### **On Pages 5-10 of Pupil's Book.**

The prayer for good picnic weather may cause some discussion. Depending upon the point of view, and the circumstances of the occasion, it may be considered trivial, or selfish, or unselfish. Suppose the neighboring farmers prefer rain to sunshine?

In connection with the prayer for rain, consider Habakkuk's attitude as set forth in Chapter 3, verses 17 and 18, and read Fosdick's comments thereon on page 99 of "The Meaning of Prayer".

The stanza from "Saviour Like a Shepherd Lead Us" has been included partly in order to direct the

pupils' attention to the fact that many of our familiar hymns are prayers.

The difference between the two prayers for help in the football game is obvious: the first is selfish, being a petition for victory over the other team, whereas the second is not a prayer for victory, but for help in reaching a high standard of performance.

Of the two evening prayers, No. 1 is self-centered, whereas No. 2 is social. No. 1 is further objectionable in that it is unnatural and undesirable for a child to entertain each day the thought of dying.

The analysis of the Lord's Prayer shows that all of the petitions except one are for spiritual blessings.

### BIBLIOGRAPHY OF PRAYER

The Meaning of Prayer, by Harry Emerson Fosdick  
(Association Press, 1915) \$1.35

Problems of Prayer (Unit K-1 of Everyday Adventures  
for Intermediates). M. E. Book Concern. 15c

The Effective Use of Prayer in Church-School Work  
with Children, by Mrs. W. C. Edmondson in In-  
ternational Journal of Religious Education for  
April, 1927

Training the Devotional Life, by Weigle and Tweedy  
(Doran, 1919, 25c), Lesson II, Teaching Children  
to Pray: in the Home; Lesson III, Teaching Chil-  
dren to Pray: in the School

Prayer, Its Nature and Scope, by H. Clay Trumbull  
(Revell, \$1.00)

The Place of Prayer in the Christian Religion, by  
James M. Campbell (M. E. Book Concern, \$1.75)

With Christ in the School of Prayer, by Andrew Mur-  
ray (Altemus, 60c)

- Religious Education in the Family, by Henry F. Cope  
(U. of C. Press, 1915, \$1.50), Bedtime prayers,  
page 135; general family prayers, page 137
- How We Can Help Children to Pray, by E. E. Read  
Mumford (Longmans Green & Co., 1923) 75c

### COLLECTIONS OF PRAYERS

- Children's Devotions, by Gerrit Verkuyl (Westminster,  
1917) 40c
- Everyday Prayers, by the Sub-Committee of Schools  
Department of the Student Christian Movement  
Doran) \$1.25
- The Girls' Year Book (Woman's Press, 1917) 75c
- Prayers for Girls, by Elizabeth Robinson Scovil (Henry  
Altemus Co., 1924) 50c
- Prayers for Boys, by Herbert C. Alleman (Henry Alte-  
mus Co., 1925) 50c
- Prayers, Ancient and Modern, by Mrs. Mary W. Tiles-  
ton (Little Brown & Co.) \$1.50
- Prayers of the Social Awakening, by Walter Rauschen-  
busch (Pilgrim Press) \$1.00
- A Book of Prayers, by Samuel McComb (Dodd, Mead,  
1917) \$1.50
- The Daily Altar, by Herbert L. Willett and Charles  
Clayton Morrison (Christian Century Press, 1918)  
\$1.00
- Grace Before Meals, by A. William Nyce and Herbert  
Bunyan (John C. Winston Co., 1911) 50c
- Grace Before Meat, by Amos R. Wells (United Society  
of Christian Endeavor, 1903) \$1.00

### NOTE TO THE TEACHER

Prayer is a basic religious experience. Prayer  
therefore will probably be the first experience which the  
teacher will try to enrich.

But prayer should be a daily experience,—a life-long experience,—an experience recurring in joy and sorrow, in prosperity and adversity, in immaturity and maturing wisdom, during times of restricted outlook and of broader vision. Hence the teacher will never consider that this unit of the curriculum has been mastered. As long as he is the teacher of the class he will be alert to recognize opportunities of helping his pupils to pray acceptably to God.

## UNIT 2

Pages 42-50 herein.

Pages 12-22 of Pupil's Book.

### LEARNING ABOUT GOD

#### Desired Outcomes

1. A realization on the part of the pupils that God is a loving Father; that He abides with His children here and now; that He is not willing that any should perish; that they need not "say prayers" from a sense of duty; and that if they love God they will pray to Him just as naturally as they speak to a human friend.

2. If any pupil has a fear of the end of the world, the removal of such fear.

#### The Teaching and Learning Process

I. The teacher discovers the situation in the following or other ways:

1. Through class discussion of Lawrence's and Janet's experiences.

2. Through written statements obtained from the pupils. In a certain school, pupils were asked to write answers to the question "What is your idea of God?" The following answers were turned in:

"My idea of God is a spirit that creates, protects and banishes. He is an example of courage, peace and kindness."

"I think of God as a superhuman being ruling over all people with justice. If God wishes you to do something and you do not, you may be punished in some form."

"My idea of God is a Holy Spirit that has power to make and destroy, give or take."

"My idea of God is the Creator of Man. He keeps us good. He influences our lives. He stands for all that is good."

"My idea of God is an influence that we feel on earth."

"My idea of God is a wonderful Character who directs all on their ways. He is beautiful in his way of teaching to do correct things and performing miracles. There isn't a word in the dictionary or in one's vocabulary to describe Him or His characteristics."

"Until lately I have always thought of God as a man who could do anything he wanted. I looked on Him with reverence and love. I still do, but he has become more like a strange power or a spirit lately."

"My idea of God is a spirit who watches over us and to whom we go when we want sympathy through prayer. God is willing to sacrifice anything for us and so he gave his son Jesus to the world to teach them of his wonders."

"My idea of God is someone who is kind and fatherly. I do not think that God appears in wrath and anger in storms at sea and earthquakes and so forth. I do not think that God is very hard to anger, but I do think he is very forgiving. If he were not, he surely could not have given Jesus."

"God to me seems to be my guiding power. Jesus and God are almost as one in my mind. When I ask for help or pray, it seems as though I pray to Jesus but God seems to be there also. It is hard to explain because I believe everyone has his own idea and his own connections with both God and Jesus."

II. The pupils discover the situation. Through

class discussion and in other ways the pupils become aware of the inadequacy of their idea of God.

III. The group analyzes the situation, and probably finds that it includes the following factors:

1. The infinity of God.
2. Their limited powers of comprehension.
3. Inadequate ideas acquired from Old Testament stories, revival meetings and other sources.

IV. The past experience of the members of the group is searched for aid in arriving at a more adequate idea of God. Does experience justify the conclusion that God is a loving Father? Perhaps bereavement has come into the lives of some members of the group. Does bereavement afford any indication of God's character? Is God responsible for illness, accidents and death?

V. Other sources are utilized:

1. The Bible (see references on pages 16 and 17 of Pupil's Book.)

2. Other books and pamphlets:

What It Means to be a Christian (Bosworth). Chapter II, Becoming Aware of God. Chapter III, Is There a God? Chapter V, Who is Jesus Christ? Chapter IX, Life After Death. Page 63, Will Jesus come back to earth on the clouds?

Christ's Interpretation of His Second Coming (Shailer Mathews). American Institute of Sacred Literature, Chicago. Penny Leaflet.

Why I Believe in God (William A. Brown). Am. Inst. Sac. Lit. 2c.

Why I Believe in Jesus Christ (Shailer Mathews). Am. Inst. Sac. Lit., 2c



Why I Believe in Immortality (Douglas MacIntosh). Am. Inst. Sac. Lit. 2c

Encyc. Brit. Christ. Christianity. Deity. Eschatology. God. Religion. (Consult index volume)

Hastings' Bible Dictionary. Eschatology. God. Jesus Christ.

Climbing Life's High Way (Wright). Study II, Larger Experiences of God.

Century Dictionary. In those countries which have derived their law from the ancient common law of England, the term "Act of God" is used, in law, to denote "a direct, violent, sudden and overwhelming action of natural forces, such as could not by human ability have been foreseen, or, if foreseen, could not by human care and skill have been resisted. It is a good defense to an action for non-performance of a contract." Do you consider that "act of God" is a fitting term to use for such happenings?

Century Dictionary. Christ. God. Jesus.

Declaration of Independence. See the beginning of the second paragraph and the beginning of the last paragraph.

Articles of Confederation (1777). See the beginning of the second paragraph of Article XIII.

Constitution of your church; its covenant or other fundamental document.

The theological creeds of the churches (see page 91 herein); these, however, are not likely to be helpful to Intermediates.

Hymns; for example:

The King of Love My Shepherd is.

Love Divine, All Love Excelling.

8. Prayer.

VI. Possible outcomes are suggested, that is to say, various conceptions of God are suggested as the result of discussion in the class and investigation of various sources of information.

VII. The group evaluates these differing conceptions, and, if possible, agrees upon the one that seems truest and most nearly adequate for Intermediates. The teacher will not expect the pupils to be able to conceive of God in the same way that educated adults do, and will also bear in mind that no conception of the Infinite can be adequate.

VIII. Appreciation of the chosen conception may take the form of participation in a worship service arranged by the class.

IX. The chosen conception is tested in actual practice. Does it stand the test of every-day living—health, illness, losses and gains, joys and sorrows? It is to be expected that as the pupils grow older their idea of God will become more spiritual.

## SUGGESTIONS FOR USE OF CHART FOLLOWING PAGE 13 OF PUPIL'S BOOK

This chart is intended to serve three purposes:

1st. To enable the pupils to get clear in their minds the order in which some of the great personages of the Bible and succeeding centuries lived, and, as a consequence, the order in which certain great events occurred.

2nd. To help the pupils to realize that the Bible indicates a gradual development of the idea of God from a crude beginning to a conception of God as a Father and as Spirit.

3rd. To give them some hint of the development of institutions for worship: first the outdoor altar, then the tabernacle, followed by the temple, the synagogue and the church.

The reference to the Big Trees of California shows that there is still a living tie between Abraham's day and ours.

The pupils should be induced to add various notations at the proper points along the line. The more additions they make, the more vivid will the whole chart become to them.

To get more space for notations, some of the pupils may wish to make a chart on a strip of paper ten or fifteen feet long, or even longer, depending upon the available display space. Such a chart could be mounted on the wall for the information of the department or the school. Directly below the proper dates, pictures might be drawn or pasted on the chart to form a frieze along the lower edge, illustrating some aspects of advancing civilization; for instance, some of the following:

Abraham journeying into the land of Canaan  
(Wilde, No. 350)

Abraham worshipping at an out-door altar

A Bedouin family in their tent (Wilde No. 247)

A family of Bedouins at a meal (Wilde No. 252)

The First Passover (Wilde No. 576)

The Tabernacle (Wilde No. 386)

A Palestinian village (Wilde No. 309)

Samuel anointing and blessing Saul (Wilde No.  
473)

Solomon's Temple (Wilde No. 384)

Herod's Temple (Wilde No. 385)

The Nativity (Wilde Nos. 9, 10, 11, 12; Perry No.  
367)

Christ blessing the children (Wilde Nos. 109, 110,  
111; Perry Nos. 807, 797L)

A Martyrdom scene (Perry No. 3045 or 3290)

St. Francis (Perry No. 685C)

A Knight in Armor (Perry No. 940)

The landing of Columbus (Perry No. 1329)

Martin Luther

John Calvin (Perry No. 147E)

John Knox (Perry No. 147F)

John Wesley (Perry No. 146C)

Westminster Abbey (Perry No. 1485)

A picture of your local church edifice under the  
date of the organization of your church

A tall office building

An airplane

## COMMENTS ON THE STORIES ABOUT LAWRENCE AND JANET

The story of Lawrence is based upon an experience related in Religious Education of April, 1928, page 337.

Janet might have gone to her parents, her Sunday School teacher or her pastor for advice or information. She need not have hesitated to do so, as her questions could have been made so general as not to be embarrassing to her.

In view of the fact that Janet had grown up in a Christian home and had always thought of God as her loving Father, she was undoubtedly a Christian.

## THE FUTURE LIFE

The fifteenth chapter of First Corinthians is the Biblical classic on the resurrection and the nature of the resurrection body, but it contains nothing except by implication as to the nature and activities of the future life. The Pupil's Book does not refer to this chapter, as it is doubtful whether Intermediates can understand its imagery, involved language and old-fashioned English. Moffatt's translation is probably somewhat more intelligible to them.

## NOTE TO THE TEACHER

As pupils grow older their ideas of God will or should become more mature, more nearly adequate. Many of the projects in which the pupils will engage in connection with other units of the curriculum will afford opportunities to learn more about God. The every-day experiences of life will bring maturing insight. Consequently the teacher will not regard Unit

2 as having been mastered after one or more weeks have been devoted to it. Throughout his work with the group occasions will arise when he can help his pupils gain a better comprehension of the nature and character of God.

## **UNIT 3**

Pages 51-55 herein

Pages 23-28 in Pupil's Book

### **ENTERING INTO RIGHT RELATION TO GOD**

#### **Desired Outcomes**

1. A realization that a Christian is one who lives the Christian way of life.

2. A realization that conversion is a sincere and earnest resolution to live the Christian way of life.

3. A realization that a boy or girl who is already trying to live the Christian way of life does not need to be converted.

4. A realization that the resolution to live the Christian way of life may be made anywhere and not necessarily at the altar.

5. A realization that if they think of God as their loving Father, and if they sincerely try to live a life of unselfishness and service, they need not worry as to whether they are saved.

6. If any pupil is not sure that he is a Christian, a realization that becoming a Christian is a matter of desiring or willing, rather than a matter of emotion.

#### **The Teaching and Learning Process**

I. Discovery of the situation by the teacher. It is very doubtful whether it would be wise for the teacher to inquire of the pupils as to whether they consider themselves Christians. Their answers, be they affirmative or negative, may not be correct. It will be better for the teacher to assume that his pupils are Christians, unless he knows their every-day lives well enough to justify him in forming the contrary opinion. Theo-

logical tests and dogmas should not be resorted to. The pupils' comments on Janet's, Hubert's and Harriet's experiences, together with such information as the teacher may have regarding the pupils' home training and church connections or associations, will give the teacher some idea of the situation.

Intermediates may be classified with reference to their religious status as follows:

1. Those who are Christians and who realize the fact.

2. Those who are Christians, according to every practical and sensible test that humans can apply, but who lack assurance of the fact.

3. Those who are not Christians, and know it.

4. Possibly there are some who mistakenly consider themselves Christians. In any case that might be thought to fall into this group, the teacher would better proceed on the assumption that the child is a Christian, but needs instruction as to the nature of the Christian way of life.

II. The pupils discover the situation. This will come about through discussion of the experiences of Janet, Hubert and Harriet, through examination of source material, and perhaps through private consultation with the teacher or the minister.

III. Each member of the class analyzes his own situation, as the result of impersonal class discussion concerning the characteristics of a Christian and the ways in which people enter into right relation to God, supplemented, possibly, by private interviews with the teacher or the minister.

IV. The past experience of the teacher will yield



assistance in meeting the situation of any pupil who is not a Christian or who does not know that he is a Christian. The past experience of individual pupils, if made known to the group spontaneously and voluntarily, may also be of assistance, but pupils should not be asked to "testify".

V. Other sources are utilized:

1. The Bible (see references on pages 16, 17, 23, 24 and 25 of Pupil's Book).

2. Other books and pamphlets:

Discovering What It Means to be a Christian (Unit K-4 of Everyday Adventures for Intermediates.) Board of Education, M. E. Church, 740 Rush St., Chicago. 15c

What is Conversion? (Theodore G. Soares.) Am. Inst. Sac. Lit. 1c.

Climbing Life's High Way (Wright) Study I, Making the All-important Choice.

Our Church (Lobingier). Lesson 15, The Christian Life.

The way to become a Christian is to decide to be a Christian,—to make up one's mind to live the Christian way of life. Some persons seem unable to take this step without more or less of an emotional upheaval, but whether the emotions are stirred much or little or apparently not at all, the decision to follow Jesus is the important thing. Surely no Intermediate who earnestly desires to be a Christian need question the fact that he is a Christian merely because he has not had a feeling of being lost, or because he does not feel sure of being a Christian. His teacher may assure him that if he will earnestly try to live the Christian way of

life he will be, in fact, a follower of Jesus, and need not be concerned about the state of his feelings.

The religion of Jesus is a matter of right living, rather than of feeling. Jesus said, "By their fruits ye shall know them." (Matthew 7:20) Consider Jesus' description of the Last Judgment, (Matthew 25:31-46), and James' definition of "pure religion and undefiled." (James 1:27). Of course, right living must be coupled with a right attitude toward God, but that is a matter of willing, rather than of feeling.

6. Parents, the minister and perhaps others. The discussion of Harriet's experience will afford an opportunity for the teacher to lead the pupils to see the wisdom of seeking advice from persons whom they trust, rather than to keep their perplexity to themselves.

#### 8. Prayer.

VI. Possible outcomes are suggested. If there be any pupil in the group who is not a Christian, the only outcome which the teacher will suggest is immediate "turning about",—an immediate decision to live the Christian way of life. If any pupil suggests another outcome, as, for instance, putting the matter off until he is grown up or "until he has had a good time," the next element of the teaching and learning process will be in order.

VII. The group evaluates the possible outcomes, with the expectation and hope that the individuals concerned will make the right decision.

VIII and IX. Appreciation of the right choice will manifest itself in Christian living and in worship. The class may wish to prepare and lead a worship service for themselves, the department or the school.

## Helpful Books for the Teacher

- Varieties of Adolescent Experience, by E. Leigh Mudge (Century 1926) \$1.75.
- The Psychology of Early Adolescence, by E. Leigh Mudge (Caxton 1922) 60c.
- The Psychology of Religious Awakening, by Elmer T. Clark (Macmillan, 1929) \$2.50.
- The Varieties of Religious Experience, by William James (Longmans, \$2.00).
- The Psychology of Religion, by George A. Coe (U. of C. Press, 1916) \$2.25.
- Religious Education, by Theodore Gerald Soares (U. of C. Press, 1928). \$2.50. Chapter XIII, The Experience of Churchmanship.

## NOTE TO THE TEACHER

Unit 3 is an eminently personal or individual experience. Each pupil will have mastered this unit when he has entered into right relation to God. This outcome may have been attained before the present program was commenced, or it may be attained at any time during the program. After devoting such time to Unit 3 as may seem profitable, the group will take up other matters, even though the teacher may have reason to believe that all of the pupils are not Christians.

## UNIT 4

Pages 56-71 herein

Pages 29-59 in Pupil's Book

The use of this portion of the curriculum will extend through many weeks. One or more of the projects suggested on pages 47, 52, 55, 56, 59 and 67 of Pupil's Book should, if possible, be started at the beginning of the present program, and others may be taken up whenever the teacher is able to interest the pupils therein. The sooner the pupils begin to take part in the work of the church the better.

### **ASCERTAINING THE NATURE OF THE CHURCH**

#### **Desired Outcomes**

1. Knowledge of the nature and functions of the church.
2. Practice in churchmanship.
3. A desire to unite with the church.

#### **The Teaching and Learning Process**

In terms of the experience curriculum, the situation with which we are here concerned is that in which the pupils find themselves when they perceive that teacher or minister or parents desire them to unite with the church, and they feel themselves unwilling or unprepared to take such a step, their unwillingness or unpreparedness being due to ignorance of the nature and purposes of the church, misconceptions of one sort or another, prejudices, the opposition of parents, the influence of companions, mere inertia, or other reasons. We are also concerned with the situation of pupils who wish to unite with the church, but who need instruction preparatory to such a step, even though the need be not felt.

I. The teacher may attempt to discover the situation in some of the following ways:

1. By ascertaining whether the pupils or their parents are affiliated with any church, and, if so, which church.

2. By tactful interviews with pupils and parents, taking care not to exert persuasion until after this portion of the curriculum has been substantially completed.

3. By remembering the obstacles to church membership which stood in the teacher's way or in the way of the teacher's companions when he was an Intermediate.

4. By asking the pupils to write out a statement in response to the following request:

"Explain what you believe the ideal church should be like. Say something about the ideal church building, if you wish, but devote more attention to the church members, the church services, the church customs, etc."

Such a request should not be preceded by a talk on the church, for the teacher wishes an expression of the pupil's own ideas.

5. By discussing each of the pupils with the pastor or some other person competent to advise the teacher.

II. The pupils discover the situation, as the result of class discussions and investigations.

III. The group analyzes the situation. Such analysis should be kept personal, as far as possible without causing embarrassment to any pupil, as the situation is individual and personal, rather than one involving the group as a whole. Class discussion con-

tinuing over many Sundays may reveal some or all of the following factors:

1. Lack of knowledge on the part of parents.
2. Lack of knowledge on the part of pupils.
3. Parents' misconceptions.
4. Pupils' misconceptions.
5. Parents' prejudices.
6. Pupils' prejudices.
7. Social or economic hindrances.
8. Matters in connection with the local church which should be changed: physical, economic, social, ecclesiastical and spiritual.

IV. While analyzing the situation, the past experience of the pupils in churchmanship is taken into consideration. Have any of the pupils had unpleasant or disappointing experiences in connection with the church?

V. Other sources are utilized during a period of many weeks:

1. The Bible (see the Scripture references on pages 29, 30 and 43 of Pupil's Book).

2. Other books and pamphlets:

Our Church; A Course of Study for Young People of High School Age (John Leslie Lobingier.) U. of C. Press, 1927. 75c

What It Means to be a Christian (Bosworth). Page 79, Section 8.

Why I Believe in the Church (Charles R. Brown). Am. Inst. Sac. Lit. 2c

Shall We Join the Church (Unit F-4 of Everyday Adventures for Intermediates.) Board of Education, M. E. Church, 740 Rush St., Chicago. 15c

Church Membership Problems (Unit F-2 of Every-

day Adventures for Intermediates.) M. E. Book Concern. 15c

Young People and the Church (E. L. Shaver). U. of C. Press. 50c

Hastings' Bible Dictionary. Church. Church Government. Synagogue.

Century Dictionary. Church. Synagogue.

Encyc. Brit. Church. Synagogue. (Consult index volume.)

Book of Knowledge. Look up "Church" in index.

3. Church records, as, for example, the church constitution and by-laws, and the reports of the treasurer and other officers.

5. Pictures and posters. One of the pupils may be interested in making a large picture of your church. This may be done by taking a Kodak picture of the building, dividing the picture into squares by means of lines, and copying it upon a large sheet of paper upon which large squares have been drawn with light pencil lines. The enlarged picture may be posted in the Intermediate Assembly Room or in the class-room. Poster No. 20 of the Christian Citizenship Training Program (National Child Welfare Ass'n) has for its theme "Know Your Church".

6. People:

The minister may be invited to visit with the class so that the pupils may ask questions.

Church officers. In order to acquaint the pupils with the various activities of the church, brief—very brief—talks may be made before the class or the Intermediate Department by one of the Elders, Deacons or Trustees, the Treasurer, the Presidents of the Missionary Society, the women's organization, the Men's Club, the Young People's Society and other organiza-

tions. When inviting such speakers a definite time limit should be placed upon them. Statistics should not be read, but should be placed on a blackboard or large sheet of paper. Opportunities to ask questions should be given.

Missionaries.

Parents.

7. First-hand observation, as, for example:

(a) attending services and business meetings of their church.

(b) attending services of other churches.

(c) doing the observations necessitated by the written work on pages 32-34 and 42-46 of the Pupil's Book.

(d) Participation in the activities of the church. In a book issued by the Government for use in the Air Service is a statement that no one can learn to fly by reading a book. While the Government publication referred to contains valuable information, practice is absolutely necessary to the attainment of ability to pilot an airplane. Practice is just as essential to a person who desires to become an efficient church member as to a would-be aviator. Reading the Bible, the catechism and other books will be informing, but cannot take the place of actual practice. For this reason it is important that the teacher lead his pupils to undertake various forms of church service, with a view to acquiring the intimate knowledge, the sympathy and loyalty and the skill which come only through practicing the duties and responsibilities of church membership.

In appropriate circumstances, reports of service projects and investigations as to facts may be made to other classes pursuing the same course, or to the



Intermediate Department, for the purpose of stimulating interest.

In Religious Education, of October, 1926, Erwin L. Shaver writes as follows:

“Some years ago, a class of high school boys in a rural village more than a mile from a railroad station undertook the project of furnishing their church with a weekly calendar. The idea grew out of the fact that the superintendent gave the class an old hand-power printing press to do with as they pleased. With two evenings a week, taking down and setting up forms, they gained not only an elementary knowledge of printing, a familiarity with hymns, quotations and scripture passages, and many an hour of wholesome recreation, all under the leadership of a Christian teacher, but they developed the very vivid consciousness of having a significant share in the ongoing life of the church.”

#### 8. Prayer.

VI. Possible outcomes are suggested. Probably the only outcome that the teacher will suggest is that of uniting with the church at Easter or such other occasion as may come at or near the completion of this program, unless the opposition of parents makes it advisable for pupils to postpone application for membership.

VII. The members of the group evaluate the possible outcomes, and each chooses for himself the one that seems to be most in harmony with Christian ideals.

VIII and IX. Those pupils who choose to unite with the church should receive encouragement and help from the older members of the church, and should

be tactfully provided with opportunities to serve, so that as the years go by the pupils will find satisfaction in being members of the church and will appreciate the institution of which they are a part.

For maximum results, the harvesting of Intermediates for the church requires cooperation of all the forces of the church. The church officers should publicly and privately express appreciation of service rendered by boys and girls.

## THE NATURE OF THE CHURCH

(Page 29 of the Pupil's Book)

## SETTLING DIFFERENCES IN THE CHURCH

(Page 31 of the Pupil's Book)

The desired outcomes from the use of this portion of the material in the Pupil's Book may be summarized as follow:

A realization that the Local Church is a unit;

That church members and church organizations must "bear and forbear", just as do the members of a household;

That the only way to avoid friction and clashing "interests" is for church members to realize that all the church organizations are working to a common end, namely, the advancement of God's Kingdom on earth;

That no one should be so sure that his judgment is right, and the judgment of others wrong, as to insist upon having his own way concerning the ordinary activities and affairs of the church;

That the will of the majority should be cheerfully accepted by the minority;

That the rule of "preferring one another" applies to organizations as well as to individuals, when the interests of organizations seem to conflict; and

That any such conflict of interests is apparent only, and not real, since church organizations have no interest except to promote the coming of the Kingdom.

## WHAT IS THE CHURCH FOR?

(See page 34 of Pupil's Book)

An attempt to classify the activities of the church in the manner suggested on page 34 of the Pupil's Book will probably not be entirely successful, but the effort will compel pupils to think, and that is a highly desirable outcome.

Analysis will doubtless show that practically all of the activities of the church are for the immediate or ultimate benefit of the community or the world at large. For example, the church supports a minister, but is not a substantial share of his time spent in direct service of people who are not members of his church? Again, the church maintains a building, but in many if not most instances the building is used on Sunday and week-days for various community purposes.

The class should realize that their church is essentially an unselfish institution.

Consideration of the present activities of the church may lead to a discovery of deficiencies. For example, the present young people's organization may not be congenial to Intermediates. If so, should some Sunday evening or week-day activity for Intermediates be inaugurated? The Committee on Religious Education, the Pastor, the Sunday School Superintendent or

the Intermediate Superintendent should be consulted in order that all activities shall be properly integrated.

## REFERENCE LIST OF YOUNG PEOPLE'S ORGANIZATIONS

Baptist Young People's Union of America, 2328 S. Michigan Ave., Chicago, Ill.

Boy Scouts of America, 200 Fifth Ave., New York City.

Camp Fire Girls, Inc., 31 East 17th St., New York City.

Canadian Girls in Training, 299 Queen St., West., Toronto 2.

Crusade With Christ Committee, Room 208, 41 Mt. Vernon St., Boston.

Epworth League, 740 Rush St., Chicago.

Girl Reserves, 600 Lexington Ave., New York City.

Girl Scouts, Inc., 670 Lexington Ave., New York City.

International Society of Christian Endeavor, Boston.

Luther League, 1228 Spruce St., Philadelphia.

Trail Rangers, 299 Queen St., West, Toronto 2.

Tuxis, 299 Queen St., West, Toronto 2.

## PREPARATION FOR CHURCH MEMBERSHIP

(See page 36 of the Pupil's Book)

The desired outcomes of a consideration of Florence's experience may be summarized as follows:

1. A realization that a **desire to unite with the church** is a more important qualification than a fund of information.
2. A realization that a candidate for membership in the church does need to know certain things.
3. A discussion of the question: "What does an Intermediate need to know before joining the church?"
4. Discovery of the ways in which an Intermediate

may acquire needed information before uniting with the church.

### **Comments on the Story**

Florence's mother was, of course, right in expecting her to understand what she was doing before she joined the church.

What is an Intermediate doing when he unites with the church?

**He is joining a society** and promising to be a faithful member of it. He therefore should know—

- (a) the nature of that society;
- (b) the purpose for which the society exists;
- (c) the things that a member should do in order to help fulfill that purpose; and
- (d) the rules and regulations, if any, to which members are expected to conform.

### **The Nature of the Local Church**

The pupils should think of their local church as a society of Christian people. They may be interested to find out when the society was started and when it was incorporated. In many, if not all instances, the charter or certificate of incorporation is on record in the Recorder's Office at the County Seat, where any pupil may see the record.

Most churches own some real estate; consequently, for convenience in acquiring, holding and transferring real estate, if for no other reason, churches are usually incorporated under the laws of the State in which they are located. Ordinarily, therefore, a church is a corporation. It has a constitution and by-laws; meetings for business purposes are held at specified times; and officers are elected annually.

## **The Purpose for Which the Society Exists**

The class may delegate some pupil to get a copy of the charter or constitution of the church, or the covenant that binds its members together, and to report to the class what the document has to say regarding the objects for which the church exists. If the charter, constitution or covenant be not explicit on this point, the pupils may be led to make a survey of the church's activities, and to draw conclusions therefrom as to why their particular church exists.

## **How a Member may Fulfill the Purpose of the Church**

- (a) By rendering personal service; and
- (b) by contributing money.

## **Rules and Regulations**

Pupils may ascertain the rules and regulations of their church, as, for example, those relating to—

- (a) manner and time of receiving new members who have never belonged to any church;
- (b) manner of receiving persons who come from another church;
- (c) the placing of members on an inactive list for particular causes;
- (d) time and manner of making contributions; the budget system; quarterly reports to subscribers, etc.
- (e) the issue of letters of dismissal.

## **Comments on Last Question**

When we consider what an Intermediate is doing when he unites with the church, it becomes evident that the Bible is not the chief or even the most important source of information. We have, of course, assumed that the Intermediate was a Christian before he became a candidate for membership in the local church. The Bible is an indispensable source of infor-

mation as to the nature of a Christian and of his relation to God; but such practical information as an Intermediate needs regarding the nature of the local church, its purposes, organization and rules must obviously be sought from other sources than the Bible. One of the objects of the present program is to help Intermediates acquire such practical information through examination of documents, study of books, consultations with pastor, church officials, teacher and parents, and any other means that they may discover.

## QUALIFICATIONS FOR MEMBERSHIP

(See page 37 of Pupil's Book)

The desired outcomes of a consideration of Arthur's experience may be summarized as follows:

1. A realization that the church is a society of people engaged in making the world better.
2. A realization that the church welcomes people who desire to help in that undertaking, even though they may have a great deal to learn **after** uniting with the church.

## Comments on the Story

Arthur's parents ignored or overlooked the fact that the church has always received adolescents into membership, although from the nature of things, adolescents cannot have a full appreciation of the duties and responsibilities of church membership. His parents should also have realized that the church does not place upon boys and girls of early teen age the same obligations as upon adults. Girls and boys of that age are old enough to understand what the church expects of them.

The teacher will lead the pupils to understand that

the church is not composed of people who knew all about the duties and responsibilities of church membership prior to admission; that church members usually continue to learn more about their duties and responsibilities for a long time after uniting with the church; that by living together as a "church family" the members learn by practice and observation; and that the church does not expect boys and girls to be perfectly informed regarding church obligations when admitted to full membership.

## **IF YOU MOVE TO ANOTHER TOWN**

(See page 38 of Pupil's Book)

The desired outcomes of a consideration of Gladys' experience may be summarized as follows:

1. Information concerning the age at which boys and girls may acquire full membership in the church.
2. Information regarding the matter of transfer of church membership.

### **The Matter of Age**

At twelve or thirteen a Jewish boy became a "son of the law". He was presumed to have reached the age of responsibility, when he was bound to keep the law. (Luke 2:42.) See page 252 of Religious Education, by Soares.

In the Christian Church it has been the custom for many centuries to receive children into full membership at about twelve to fourteen years of age. See pages 254-274 of Soares' Religious Education.

### **Transfer of Membership**

Some member of the class may be delegated to ascertain from the church constitution, the Pastor or



one of the church officials the procedure in connection with the issue of letters of dismissal, and to report to the class.

## THE SERVANT OF ALL

(See pages 42, 43 of Pupil's Book)

## WHAT BECOMES OF OFFERINGS?

(See pages 45, 46 of Pupil's Book)

Church officials upon whom rests the responsibility of seeing that salaries, coal bills and numerous other expenses are paid may be pardoned if they sometimes appear to think that the church exists to be served. It is true in a sense that the church must be served,—that every member and every organization should aid in keeping the church going. However, the church does not exist for the purpose, e. g., of maintaining a building. The maintenance of the building is merely incidental to the fundamental purpose of the church. If, then, the young people of the church find ways of serving the religious, ethical and social needs of the community, they are the instruments of the church in attaining her fundamental objective, and they deserve the encouragement of her officials, even though at times the energies and enthusiasms of the young folks do not contribute directly to the support of the church.

## Posters

For posters that may be purchased, or for ideas that may be incorporated in home-made posters, see Bulletin 41, The American Citizen, Bulletin 62, National Holidays, and Bulletin 72, Makers of American Ideals, issued gratis by National Child Welfare Association, 70 Fifth Avenue, New York City.

## THE CHURCH AND THE COMMUNITY

(See pages 54, 55 of Pupil's Book)

### References:

How Can We Serve Our Community (Unit G-1 of Everyday Adventures for Intermediates). M. E. Book Concern. 15c

Neighbors All (Unit H-4 of Everyday Adventures for Intermediates. The Board of Education, M. E. Church, 740 Rush St., Chicago. 15c

Our Church (Lobingier). Lesson 8, Our Church and This Community. Lessons 9 and 10, Our Church at Work in the United States.

## THE CHURCH IS A PEACEMAKER AMONG NATIONS

The Church Carries Good News to All the World

(See pages 57, 58 of Pupil's Book)

### References:

How Can We Work for Peace (Unit H-3 of Everyday Adventures for Intermediates.) The Board of Education, M. E. Church, 740 Rush St., Chicago. 15c

The Bible and War (Unit H-2 of Everyday Adventures for Intermediates.) M. E. Book Concern, 740 Rush St., Chicago. 15c

Young People and International Good Will (published by The Crusade With Christ Committee, Room 208, 41 Mt. Vernon St., Boston. 5c

Projects in World-Friendship, by John Leslie Lobingier (U. of C. Press, 1925) \$1.25

Christian Young People and World-Friendship, by Erwin L. Shaver (U. of C. Press, 1925) 50c

Christian Fellowship Among the Nations, by Jerome Davis and Roy B. Chamberlin (Pilgrim Press, 1925) 25c

Across Borderlines (Books of Goodwill, Volume 2.) National Council for the Prevention of War, Washington, D. C. 75c. Contains much source material that is useful in promoting friendship among nations.

Peace Pageant, by Mrs. May Bell Harper (National W. C. T. U. Publishing House, Evanston, Ill.) 5c per copy, 25c per doz.

Why Have Foreign Missionaries (Unit H-1 of Everyday Adventures for Intermediates.) M. E. Book Concern. 15c

Youth and the World Outlook, by John Leslie Lobingier. A booklet about missions and world friendship. (Pilgrim Press, 1929) 35c

Our Church (Lobingier). Lessons 11 and 12, Our Church at Work in the World. Lesson 28, Our Church and World Peace.

## UNIT 5

Pages 72-81 herein

Pages 60-67 in Pupil's Book

### **WORSHIPPING; AND ATTENDING CHURCH**

#### **Desired Outcomes**

1. Discovery of reasons why pupils do not attend the preaching services of the church.
2. Consideration of the validity of such reasons.
3. A right attitude toward attendance upon the preaching services of the church.
4. An appreciation of the benefits to be derived from such attendance.
5. A realization of the meaning of worship.

#### **The Teaching and Learning Process**

I. The teacher may discover the situation with reference to worship and church attendance in the following ways:

1. Through class discussion of Mabel's and Robert's experiences.
2. By observing whether his pupils are regular attendants upon the preaching services.
3. By observing whether his pupils seem to worship in the preaching services of the church and the worship periods of the church school.

II. The pupils discover the situation through the class discussions.

III. The group analyzes the situation, and probably finds that it includes some of the following factors:

1. Ignorance on the part of the pupils as to the purpose of worship.

2. The sermons are uninteresting to Intermediates.

3. The pupils attend the preaching services irregularly.

4. The pupils arrive at the church school after the worship period is over.

5. The pupils wait outside until the worship period of the church school has passed.

IV. The past experience of the members of the group is searched for aid in meeting the situation. In some instances, their experiences may have been satisfactory and in other instances unsatisfactory. If unsatisfactory, discussion may indicate the reasons and suggest remedies. If satisfactory, the conditions that enabled the pupil to worship may likewise be brought out by discussion.

V. Other sources are utilized:

1. The Bible (see the references on pages 63, 65 of Pupil's Book.)

2. Other books and pamphlets:

Youth at Worship. Pamphlet No. 6 in the Christian Quest Series. International Council of Religious Education, Chicago. 15c

Church Attendance (Unit F-1 of Everyday Adventures for Intermediates.) M. E. Book Concern. 15c

Worship (Unit J-2 of Everyday Adventures for Intermediates.) M. E. Book Concern. 15c

Our Church (Lobingier). Lesson 3, Our Church at Worship. U. of C. Press. 75c

How to Improve a Young People's Program (Harry Thomas Stock). Section LV, Worship. Pilgrim Press, 1928. 35c

Hastings' Bible Dictionary. Adoration. Praise. Preaching.

5. Pictures and Posters. Poster No. 15, "Public Worship", in the Christian Citizenship Training Program (National Child Welfare Ass'n.)

6. People:

The minister. If the preaching services are not satisfying to Intermediates, a conference with the minister is in order.

The Sunday School Superintendent. A conference with him may lead to an improvement of the worship service of the Sunday School.

7. First-hand observation and participation. By attending services in their own and other churches the pupils will gain a better understanding of the nature of worship.

8. Prayer.

VI. Among the possible outcomes are—

1. An understanding of the purpose of worship.

2. Modification of the preaching services so as more nearly to meet the needs of Intermediates, as, for example, by means of sermons suited to their felt and unfelt needs.

3. An appreciation of the fact that there are worship values for Intermediates in the preaching service, even though the sermon be not well adapted to Intermediates.

4. Greater regularity of attendance at the preaching services.

5. Punctual attendance at Sunday School.

6. Improvement of the Sunday School worship period.

7. Planning and conducting the worship period in the Sunday School.

8. Attendance at Sunday School and non-attendance at the preaching services.

9. Attendance at Sunday School and also at a Junior Church service.

10. Planning and conducting occasional vesper or evening services.

11. Assisting in the morning preaching services, as, for example, by ushering.

VII, VIII and IX. The pupils evaluate the possible outcomes, make their choice and test it out in actual practice. Probably the only question on which there will be much debate is whether attendance at Sunday School is sufficient, or whether the pupils should also attend the preaching service.

In Religious Education (pages 273 and 303) Dr. Soares makes the point that "the entire Sunday morning program is the church service",—that attendance at Sunday School is attendance at church. While the point is well taken, it may or may not follow that attendance at Sunday School is sufficient. Whether it is sufficient depends upon the age of the pupils, the character of the preaching service and possibly other considerations.

If the pupils feel that it is worth their while to attend the preaching service,—if they would rather attend the preaching service than do the other things that they are free to do during the same hour, then they will attend church. Obviously, if Intermediates are to be willing attendants upon the preaching service, it must be more attractive to them than the other interests which appeal to them at the same hour. In some churches this condition may perhaps be attained by

changing the pupils' attitude toward worship,—by helping them to a higher appreciation of worship. In other churches, it may be necessary to modify one or more elements of the preaching service, notably the sermon, so as to make it more worth while for Intermediates to attend. Perhaps in most churches there must be both a change in the service and an improvement in the pupils' attitude.

### **The Meaning of Worship**

Worship usually, if not always, includes adoration. Adoration may be defined as the happy appreciation of God for what He is and what He has done for us; a feeling of joy in having such a Father, such a Companion, Guide and Counselor.

### **A Favorable Environment for Worship**

Since worship is an attitude of the spirit, it is obvious that we cannot compel pupils to worship. We can, however, make conditions in Sunday School and at the preaching service favorable to worship. Among such conditions are comfortable seats; proper ventilation; quiet; decorum; orderliness; beautiful surroundings; surroundings that remind children of God, of the life of Jesus, of the heroism of His followers, and of the spiritual tasks of the church; and uplifting music. Among the conditions that make worship difficult or impossible are lack of preparation on the part of the leader, and exhortations to participate more heartily, or, rather loudly, in song or responsive reading.

### **Graded Worship Opportunities**

The importance of providing graded worship opportunities is well recognized in the Sunday School. The Beginners are not usually expected to worship with



the Seniors or the Young People. If the same principle were applied to the typical preaching service, little children would not be required to attend. Recognition of the desirability of adapting worship opportunities to the needs and capacities of young children has led to the organization of Junior Congregations and various forms of integrated study and worship programs for different ages.

Since this manual deals only with the churchmanship of Intermediates, we may pass without further comment to the question whether the chief service of the week, intended as it usually is to meet the needs of adults, may be profitably attended by Intermediates as well. It would seem that Intermediates are old enough to worship with their elders, and that the sermon, at least some portion of it, can be made helpful to Intermediates.

In *The Training of Children in the Christian Family* (Pilgrim Press, 1922, \$1.50), Weigle expresses the view that we transgress one of the fundamental principles governing the training of the devotional life of children "when we undertake, within the church, to beget in them the church-going habit and to train them in worship by setting them apart from the rest of us in a 'Junior Congregation' with separate services of their own, instead of giving them a place and a share in the regular church services, expecting them to attend with the rest of the family and to sit with the rest in the family pew. Our teaching is likely to fail in these cases because there is lacking the influence and example of the elders, the zest of common interest and the bonds of personal association which are needed if it is to be vital and real."

Whatever value there may be in the Junior Con-

gregation idea for children below the age of twelve, it cannot be doubted that Dr. Weigle's views are correct so far as Intermediates are concerned, if the typical preaching service is to be maintained. Perhaps, however, in the course of time the Sunday School and the preaching service will merge and evolve into an integrated session of the whole church, with provision for graded study and worship at various age-levels.

### **References on the Junior Congregation**

The Junior Church, by Homer J. Councilor (Century Co., 1928) \$1.50

The Junior Church in Action, by Weldon F. Crossland (Doran, 1921) \$1.50

A Junior Church, by J. N. Farrar (Funk & Wagnalls, 1908) \$1.50

Is the Junior Church What is Needed? Wilfred E. Powell in the International Journal of Religious Education, April, 1928.

How the Junior Congregation Helps. C. Melville Wright in the International Journal of Religious Education, October, 1926.

Youth at Worship. Homer J. Councilor in the International Journal of Religious Education, April, 1928.

### **References on the Integrated Program**

Where Integration is a Fact. Paul H. Vieth in the International Journal of Religious Education, May, 1928.

When Church and Sunday School are One. Abbott Book in the International Journal of Religious Education, May, 1928.

- An Integrated Program of Religious Education, by W. A. Harper (Macmillan, 1926) \$1.75
- Keeping Pace with Progress, by Philip Corliss Landers, in International Journal of Religious Education, September, 1929.
- Putting the Church on a Full Time Basis, by A. W. Beaven (Doubleday Doran, 1928) \$2.00
- The Graded Church, by W. C. McCallum. First Christian Church, Alliance, Ohio. 50c

### **General References on Worship**

- Case Studies for Teachers of Religion, by Goodwin B. and Gladys H. Watson (Association Press, 1926, \$3.00). Chapter IV, How Can the Best Relationship to Church and Sunday School be Secured? Chapter X, How Can Genuine Worship be Secured?
- Training the Devotional Life, by Weigle and Tweedy (Doran, 1919, 25c). Lesson I, The Meaning of Worship; Lesson IV, Worship in Music and Song; Lesson VII, Worship in the Church School; Lesson VIII, Family Worship; Lesson IX, Church Worship.
- Organization and Administration of the Intermediate Department, by Hugh Henry Harris (Publishing House of the M. E. Church, South, 1924, 70c). Chapter V, Training in Worship.
- Religious Education in the Family, by Henry F. Cope (U. of C. Press, 1915, \$1.50). Chapter XI, The Use of the Bible in the Home. Chapter XVII, The Family and the Church.
- Religious Education, by Theodore Gerald Soares (U. of C. Press, 1928, \$2.50). Chapter XIV, Worship as an Organizing Experience; Chapter XV, Education in Worship.

Manual for Training in Worship, by Hugh Hartshorne.  
(Scribners, 1915, \$1.50).

Religious Education for October, 1925, is devoted to the subject of worship. In addition to numerous articles it contains an annotated bibliography on worship. Especially fine is an article by Sophia Lyon Fahs entitled "Some of the unsolved problems inherent in children's worship services." Rufus M. Jones stresses the value of group-silence, and quotes the following lines from Whittier, the Quaker Poet:

Without spoken words, low breathings stole  
Of a diviner life from soul to soul,  
Baptizing in one tender thought the whole.

Why Don't They Stay to Church?, by Catherine Atkinson Miller, in the International Journal of Religious Education, September, 1926. Several reasons or excuses for the failure of young people to attend church are discussed. The objection that church and Sunday School together is too long is found untenable in view of the length of movie shows, theatrical performances and parties. The objection that sermons deal with subjects that mean little or nothing to young people can be met by preaching sermons on the problems that perplex youth. The most important reason why young people do not attend the chief service of the week is that they have not been taught the real meaning of worship. They are not taught that they should go to church "not from a sense of duty, nor even primarily to be instructed, but to meet God there."

Young People and the Church (Shaver). Pilgrim Press. 1929. \$2.00

Training Young People in Worship (Shaver and Stock).

Pilgrim Press. 1929. \$1.25

Adolescent Worship (Verkuyt). Revell. 1929. \$1.50

### NOTE TO THE TEACHER

Since worship is or should be a frequent experience, the teacher will seek opportunities every week to make genuine worship possible for his pupils. Throughout his connection with the class, the teacher will try to enrich the learners' experiences of worship, and will never consider this unit of the curriculum to have been fully mastered.

## UNIT 6

Pages 82-86 herein

Pages 68, 69. in Pupil's Book

### **EXERCISING STEWARDSHIP**

#### **Desired Outcomes**

1. Practical recognition by the pupils of the fact that they are stewards of their allowances, earnings, belongings, time and talents, and accountable to God for the use made thereof.
2. Practical recognition of the fact that the relation of stewardship applies to such items of church property as come into their hands.
3. A realization that a Christian should support one of the churches in his community.

#### **A Definition of Stewardship**

In the sense with which we are here concerned, stewardship involves practical, every-day recognition of the fact that all we have of time, talents and property belongs to God and is to be used in accordance with His will.

There is individual stewardship of those things of which the individual has control. There is also a joint or cooperative stewardship of those things which members of a society, as, for example, a church, hold in common, such as furniture, hymn books, etc.

#### **The Teaching and Learning Process**

- I. The teacher discovers the situation by observing—
  1. How his pupils use their time, money and talents.

2. The care with which they use the property of the church.

3. The system or lack of system with which they contribute to the church (the term "church" being here used to include the Sunday School).

4. The amount of their offerings to the church.

5. The amount of service rendered to the church.

6. The parents' attitude toward the matter of supporting a church by means of service or money or both.

II. The pupils discover the situation as the result of class discussion of the subject of stewardship, and the concrete instances of the Blatchford family and Mr. Williams' class.

III. The group analyzes the situation and finds that it includes some of the following factors:

1. Failure on the part of the pupils to understand that they and all others, non-Christians as well as Christians, are stewards of time, talents and property.

2. The spending at the confectionery or soda fountain of money intended for the Sunday School or other activity of the church.

3. No regular or systematic method of contributing to the church treasury.

4. Misuse of hymn books and other church property.

5. Thoughtlessness about closing windows and turning out lights when leaving the church.

6. Time spent loafing on the street corners.

7. Neglected talents.

IV. The past experience of the group is searched for aid in meeting the situation. Have any of the pupils ever tried to budget their money or time?

V. Other sources are utilized in obtaining further help:

1. The Bible (see references on page 68 of Pupil's Book). Matthew 25:14-30.

2. Other books and pamphlets:

Money Problems (Unit A-1 in Everyday Adventures for Intermediates.) Board of Education, M. E. Church. 15c

Our Church (Lobingier). Lesson 13, Our Church and Money. Lesson 14, Our Church and Money: A High School Student's Part. 75c

A Year's Program for Young People (Harry Thomas Stock). Making a Budget, pages 11-13. (Pilgrim Press) 35c

Stewardship Manual (The Commission Plan). B. Y. P. U. of A. 30c

The Stewardship Life (Julius Earl Crawford). Cokesbury Press. \$1.00

The Social Principles of Jesus (Walter Rauschenbusch). Chapter VIII, Private Property and the Common Good. (Association Press) \$1.15

Young People and Money (Harry Thomas Stock). Young People's Department, Congregational Education Society, Boston. 15c

The New Christian: Studies in Stewardship (Revised) by Ralph S. Cushman. (Missionary Education Movement, 1920). 25c

Hastings' Bible Dictionary. Tithes.

Encyc. Brit. Tithes. Tithing. (Consult index volume.)

3. Church records. The treasurer's report of offerings and expenditures.

6. People: The minister, the church officers, a missionary, the high school principal, and others.



7. First-hand observation: Attending business meetings of the church.

8. Prayer.

VI to XI. Possible outcomes are suggested and evaluated. Among these are the following:

1. The adoption and cultivation of the stewardship attitude. Such an attitude may be expressed in the following ways:

(a) Personal budgets of allowances or earnings in which proper provision is made for the church.

(b) Definite subscriptions payable each week to the church.

(c) Personal budgets of time in which proper provision is made for recreation, self-improvement through reading and study, and service in the church.

(d) More economical use of church property.

2. If any pupil has been deterred from uniting with the church by reason of misunderstanding as to what is expected of a young church member in the way of financial support, the removal of such misunderstanding.

### TITHING

The tithing of income should not be advocated as a matter of duty. Galations 5:1.

Since time, talents and property are alike the subject of stewardship, no system of giving which takes into account solely or chiefly income can be adequate, except in rare instances. It is not enough to bring offerings of money; the consecration of time for the service of one's fellows through the church and in other ways is of the utmost importance. Anyone who is sufficiently interested in unselfish causes to contribute

freely of his time will almost certainly contribute freely of his income.

### THE VALUE OF MONEY

Money, and indeed all forms of property except land, represent labor. A nickel or a dime stands for the labor of someone for a little while. A coin therefore represents a fragment of life, and has in it something of the sacredness of life itself. This thought, and the recollection that many are in want, should prevent waste.

### A CHRISTIAN'S DUTY TO HIS COMMUNITY

The drift of population from the city to the suburbs, and from city to city, frequently carries Christian people long distances from the church to which they belong. No doubt in many instances there are good reasons why membership should not be immediately transferred; but, on the other hand, all who live in a given community owe something to the churches that make that community a desirable place of residence. If a person who lives far from his church feels that he should not transfer his membership to a local church, he can at least render service in one of the churches of his community. In many churches, the need for personal service in Sunday School, missionary society and other organizations is much more serious than any financial needs.

### NOTE TO THE TEACHER

Since the stewardship attitude should find expression every day in connection with time, talents and material possessions, the teacher will often have occasion to guide his pupils in the intelligent exercise of stewardship after the class has concluded its formal consideration of the subject.

## **UNIT 7**

Pages 87-99 herein

Pages 70-81 in Pupil's Book

### **DENOMINATIONS**

#### **Desired Outcomes**

1. A realization that a person's beliefs and preferences determine his choice of a local church, and that if a person's beliefs and preferences change there is nothing to prevent him from asking for dismission to another church.

2. A realization that, in the estimation of most Protestant churches, the beliefs and practices that divide Christians into denominations do not relate to fundamentals.

3. Progress toward Christian unity.

#### **The Teaching and Learning Process**

I. The teacher endeavors to ascertain whether any of his pupils are faced with a problem caused by denominationalism, or whether any of his pupils should be conscious of such a problem. This he may perhaps succeed in doing through class discussion of the experiences of Abraham Lincoln, Marion, Ruth and the Willson family, coupled with his knowledge of the former church affiliations of his pupils and their parents.

II and III. If discussion reveals that denominationalism constitutes a problem with any member of the group, the group tries to discover why there is such a problem, and how it may be solved.

Some teachers may question the advisability of informing pupils that Abraham Lincoln was not a church member. However, it is believed that the class

should face the fact, and should try to understand the reason why Lincoln never united with a church. This is on the assumption that the teacher is able to inform his class that there is no such stumbling block in their path as Abraham Lincoln found (or supposed he found) in his way.

At the present time there are a number of denominations, as well as independent local churches, which do not compel applicants for membership to assent to a detailed statement of faith. Even those denominations that require candidates for the ministry to subscribe to "long complicated statements of Christian doctrine" do not usually place any such requirement upon laymen. The teacher will ascertain, by conferring with his pastor, just what his pupils will be expected to believe when they are received into full membership.

The teacher may wish to call the attention of the class to various factors that work against church unity, among which are the following:

Differing religious beliefs.

The divisions of human society, i. e., the "social set", etc.

Differing tastes and temperaments.

Differing customs.

Clannishness among people of various foreign origins.

Survival of Civil War feeling.

Denominational property interests.

Loyalty to various leaders.

The teacher may also wish to point out various factors that make for church unity, among which may be mentioned these:

Jesus' desire that "they all may be one".

The conviction that Christians can work and worship together without necessarily holding the same religious beliefs in all particulars.

The conviction that denominationalism weakens the Church at home and abroad.

IV. The past experience of the members of the group is searched for aid in meeting the situation. Have the members ever been affiliated with or regularly attended churches of other denominations than the present? What distinguishing features have been noted? What may we admire in various denominations? What may we admire in the Roman Catholic Church?

V. Other sources are utilized in obtaining further help:

1. The Bible:

Matthew 23:8

John 10:16

John 17:20, 21

First Corinthians 3:3-7

2. Other books and pamphlets:

See census statistics on pages 96-98 of this manual.

See outline of church history in Pupil's Book.

### **References for the Teacher**

Are There Too many Churches in Our Town? A Discussion Outline published by The Inquiry, 129 East 52nd St., New York City. 75c

The Larger Faith, by Charles R. Brown (Pilgrim Press, 1923) \$1.00

A Study of the Christian Sects, by William H. Lyon (Beacon Press, 1926) \$2.00

Our Church (Lobingier). Lessons 22 to 27, inclusive.

Write to the Secretariat (P. O. Box 226, Boston) of the World Conference on Faith and Order for free publications regarding the Lausanne Conference, etc.

7. First-hand observation: Is denominational feeling weak or strong in your town?

8. Prayer.

VI, VII and VIII. Of the outcomes that appear to be possible, the group or the member especially concerned chooses the outcome that seems to be most in harmony with Christian ideals. Perhaps the class will decide that all their intercourse and dealings with other Christians shall be governed by the following principle:

In essentials, unity;  
In non-essentials, liberty;  
In all things, charity.

IX. The outcome chosen by the pupil or pupils concerned is tested in actual practice. The entire class may also gain experience in eliminating sectarian lines by entering upon some cooperative project with a similar class in a neighboring church.

X. If the outcome proves satisfactory, the class may perceive that brotherliness and mutual helpfulness need not be confined to church relations, but should replace petty partisanship in local politics, sectionalism in national affairs, and selfish patriotism in international relations.

XI. If the class is alert to see and embrace opportunities to work with groups in other churches, and does not take to heart such set-backs and failures as may be encountered, the practice of Christian unity and of universal brotherliness will become habitual.

## THE THEOLOGICAL CREEDS OF THE CHURCHES

Since the matter of creeds may come up in connection with the subject of denominationalism, the following information has been compiled for the convenience of the teacher.

### The Apostles' Creed

The commonly accepted form of the Apostles' Creed is as follows:

"I believe in God the Father Almighty, Maker of heaven and earth;

"And in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead;

"I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

Some churches omit the phrase "he descended into hell"; and the word "Christian" is sometimes substituted for "Catholic".

As to the origin of the Apostles' Creed, it no doubt gradually grew out of the confession of Peter, Matthew 16:16, which furnished its nucleus (the article on Jesus Christ), and out of the baptismal formula, which determined the trinitarian order and arrangement. It cannot be traced to an individual author. It is the product of the Western

Catholic Church (as the Nicene Creed is that of the Eastern Church) within the first four centuries.

—Schaff, *The Creeds of Christendom*.

### **The Nicene Creed**

The original Nicene Creed was formulated at the first ecumenical council, which was held at Nicea, A. D. 325, and consisted of 318 bishops, all except one being from the East. The form now used in the Eastern Church is usually traced to the second ecumenical council, which was held in Constantinople, A. D. 381, and consisted of 150 bishops, all from the East. The second-mentioned form is in the following words:

“We believe in one God, the Father Almighty, Maker of heaven and earth and of all things visible and invisible;

“And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; he was crucified for us under Pontius Pilate, and suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; from thence he shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.

“And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshipped and



glorified, who spake by the prophets. In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen."

### **The Athanasian Creed**

Schaff states in *The Creeds of Christendom* that the origin of the Athanasian Creed "is involved in obscurity, like that of the Apostles' Creed, the Gloria in Excelsis and the Te Deum. \* \* \* Since the ninth century it has been ascribed to Athanasius, bishop of Alexandria, the chief defender of the divinity of Christ and the orthodox doctrine of the Trinity (d. 373). \* \* \* Since the middle of the seventeenth century the Athanasian authorship has been abandoned by learned Catholics as well as Protestants. The evidence against it is conclusive."

The following clauses of the Athanasian Creed will indicate its purport:

"We worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal.

"So the Father is God: the Son is God: and the Holy Ghost is God. And yet they are not three Gods: but one God.

"We believe and confess that our Lord Jesus Christ, the Son of God, is God and Man: God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world. Perfect God: and perfect Man,

of a reasonable soul and human flesh subsisting. Equal to the Father, as touching his Godhead: and inferior to the Father as touching his Manhood.

“For as the reasonable soul and flesh is one man; so God and Man is one Christ.”

The Apostles', the Nicene and the Athanasian Creeds are either formally or tacitly acknowledged in the Roman Catholic, the Orthodox and, generally speaking, the Protestant Churches. In addition, many of the Protestant Churches have adopted distinctive statements of doctrine, some of which are listed below:

The Augsburg Confession (A. D. 1530) of the Evangelical Lutheran Church.

The Thirty-Nine Articles of Religion (A. D. 1571) of the Anglican Church; revised A. D. 1801 by the Protestant Episcopal Church in the United States of America.

The Westminster Confession (A. D. 1646) of the Presbyterian Churches; revised at various times.

The Twenty-five Articles of Religion (A. D. 1784) of the Methodist Episcopal Churches.

The Basis of Union (A. D. 1925) of The United Church of Canada.

Those churches which employ the congregational form of government (the Baptists, Disciples, Congregationalists, Community Churches, and others) do not ordinarily make belief in any particular creed a prerequisite to membership. In most instances, each local church has its own statement of faith or “covenant”. The following is typical of such covenants:

Acknowledging Jesus Christ to be our Saviour and Lord, and accepting the Holy Scriptures as our rule of faith and practice, and recognizing the

privilege and duty of uniting ourselves for Christian fellowship, the enjoyment of Christian ordinances, the public worship of God, and the advancement of His kingdom in the world, we do now, in the sight of God and invoking His blessing, solemnly covenant and agree with each other to associate ourselves to be a church of the Lord Jesus Christ, as warranted by the Word of God.

We agree to maintain the institutions of the gospel, to submit ourselves to the orderly administration of the affairs of the church, and to walk together in brotherly love.

And this we do depending upon the aid of our Heavenly Father, Who so loved the world that He gave His only begotten Son for our salvation, and of Jesus Christ, Who hath redeemed us, and of the Holy Spirit, our Comforter and Guide.

Many Unitarian churches use the following covenant:

In the love of truth, and in the spirit of Jesus Christ, we join for the worship of God and the service of man.

Realizing that the finite cannot fully understand the Infinite, and that consequently no creed can be adequate, St. Augustine said:

“God is greater and truer in our thoughts than in our words; He is greater and truer in reality than in our thoughts.”

## DENOMINATIONAL STATISTICS

According to a summary issued September 28, 1928, by the U. S. Census Bureau, there were in continental United States in 1926 two hundred and thirteen Religious Bodies, with 231,983 local churches or groups, and 54,624,976 members, as compared with two hundred Religious Bodies reporting 226,718 local churches and 41,926,854 members in 1916. Nineteen of the denominations reported in 1916 are not included in the summary of September 28, 1928; some have joined other denominations and others have passed out of existence through other causes. The summary of September 28, 1928, contains thirty-two denominations which were not reported in 1916, some of these having been created by divisions in older denominations.

Of the two hundred thirteen religious bodies reported in 1926, the twenty-five largest were the following:

	Members in 1926
Roman Catholic Church .....	18,605,003
Jewish Congregations .....	4,087,357
Methodist Episcopal Church .....	4,080,777
Southern Baptist Convention .....	3,524,378
Negro Baptists .....	3,196,623
Methodist Episcopal Church, South .....	2,487,694
Presbyterian Church in the United States of America .....	1,894,030
Protestant Episcopal Church .....	1,859,086
Disciples of Christ .....	1,377,595
Evangelical Lutheran Synodical Con- ference of America .....	1,292,620
Northern Baptist Convention .....	1,289,966
United Lutheran Church in America .....	1,214,340
Evangelical Lutheran Synod of Missouri, Ohio and Other States .....	1,040,275

Congregational Churches .....	881,696
African Methodist Episcopal Church .....	545,814
Church of Jesus Christ of Latter Day Saints .....	542,194
Norwegian Lutheran Church of America .....	496,707
African Methodist Episcopal Zion Church .....	456,813
Presbyterian Church in the United States .....	451,043
Churches of Christ .....	433,714
Church of the United Brethren in Christ .....	377,436
Reformed Church in the United States ..	361,286
Evangelical Synod of North America .....	314,518
Evangelical Lutheran Augustana Synod of North America .....	311,425
Evangelical Lutheran Joint Synod of Ohio and Other States .....	247,783

In 1926 the following denominations or groups had fewer than five hundred members each:

Hephzibah Faith Missionary Association .....	495
Church of God (Apostolic) .....	492
Old Order or Yorker Brethren .....	472
Holiness Methodist Church, Lumbee River Conference .....	459
Reformed Methodist Church .....	390
Church of God as Organized by Christ .....	375
Liberal Churches .....	358
Unaffiliated Mennonite Churches .....	348
Associate Synod of North America (Associate Presbyterian Church) .....	329
Two-Seed-in-the-Spirit Predestinarian Bap- tists .....	304
Bohemian and Moravian Brethren Churches ..	303
General Six-Principle Baptists .....	293
Stauffer Mennonite Church .....	243

Missionary Bands of the World .....	241
Independent Baptist Church of America .....	222
Mennonite Kleine Gemeinde .....	214
Vedanta Society .....	200
United Society of Believers (Shakers) .....	192
Free Christian Zion Church of Christ .....	187
Temple Society of America .....	164
Christian Congregation .....	150
Dunkers, Seventh Day Baptists (German, 1728) .....	144
Church of Daniel's Band .....	129
Free Will Baptists (Bullockites) .....	36
Friends (Primitive) .....	25

In addition to the fifty groups listed above, there were in 1926 one hundred sixty-two other denominations or groups having memberships ranging from 229, 242 to 533.

### **Cooperation Among People Holding Different Religious Opinions**

In Religious Education for June, 1928, Gerald Birney Smith said:

There have been so many different denominations, each claiming to be the truthful representative of the divine will. Manifestly they cannot all be right. There has thus grown up in present day Protestantism a widespread feeling that it is unbecoming for any one denomination to claim exclusive rights to the divine favor.

With the release of individuals from the older type of loyalty there has come into existence that bewildering variety of religious opinions which characterizes our day. People pass from one denomination to another without experiencing any profound change

of conviction. Church affiliations, to an increasing extent, are determined by the practical advantages to be found in a specific church rather than by a denominational label. Every large church in Protestantism counts among its members and adherents a considerable percentage derived from other denominations. Under such circumstances, the all-important task of the minister is not to emphasize denominational tenets, but rather to make the church so humanly attractive and helpful that all members of the congregation, with their wide diversity of religious opinions, may feel the sense of cooperating in an enterprise which includes every right-minded person.

## UNIT 8

Pages 100-102 herein

Pages 82-84 in Pupil's Book

### **LEARNING ABOUT BAPTISM. BEING BAPTIZED**

#### **Desired Outcomes**

1. A realization that baptism, when administered to an adult or to a boy or girl old enough to understand, is a symbol of the cleansing from sin which comes through repentance and faith, and a ceremony of initiation into the church; and that when administered to an infant it is a sign that the parents dedicate the child to God,—a sign that the child is put into the care of the church for Christian training. (The common use of the word “christen” in connection with the naming of inanimate objects has caused the term to lose much of its religious significance. It seems better, therefore, not to employ the term “christen” in reference to the baptism or dedication of a child. The bestowal of a name is not an essential part of the ceremony of baptism.)

2. The discovery of anything that may be hindering any of the pupils from being baptized; and the removal of such hindrance.

#### **The Teaching and Learning Process**

I. The teacher may find upon investigation that some of his pupils were baptized in infancy, that some have not been baptized, and that all of them need to be informed regarding the nature of the sacrament of baptism. If any of the unbaptized are giving consideration to the matter of uniting with the church, baptism may involve some problem which they may or may not be willing to disclose to the teacher or minister.



II to VIII. The pupils will become conscious of their problems or of their lack of information as they discuss the subject of baptism and consider Roger's and Alice's experiences.

The past experience of the members may yield some bit of information or some attitude which will be helpful. Other sources that may be availed of are—

1. The Bible (see the references on pages 82 and 84 of the Pupil's Book).

2. Other books and pamphlets:

The Meaning of Baptism (Unit K-5 of Everyday Adventures for Intermediates.) The Board of Education, M. E. Church, 740 Rush St., Chicago. 15c

Our Church (Lobingier) Lesson 6, Our Church's Ordinances: Baptism.

The Training of Children in the Christian Family (Weigle). Pilgrim Press, 1922. Chapter XIII, The Child and the Church, contains a helpful discussion of the dedication of little children to God through infant baptism or some other dedicatory service; the resulting relation of the child to the church; and the duties of the church toward such children.

Religious Education (Soares). The relation that should exist between the church and children who are growing up in the church (the term "church" being here used to include the Sunday School) is discussed in Chapter XIII, The Experience of Churchmanship.

Encyc. Brit. The article on Baptism contains a list of all New Testament references to baptism, arranged in chronological order; a mention of ceremonial washings in other religions than the Christian; and quotations from the Church Fathers concerning the practice of baptism in the early church.

Hastings' Bible Dictionary. Baptism.

6. People: Parents. The minister.

7. First-hand observation: The pupils may wish to attend a baptismal service in some church that administers baptism by a method other than that used in their church.

8. Prayer.

### **Comments on Questions in Pupil's Book**

Alice need not have felt sensitive about being baptized at a public service. When uniting with the church she was becoming a member of a "family" or "society", and a public baptism was a good way to become acquainted.

If she had talked the matter over with the minister, her timidity would have vanished, or else he would have offered her private baptism.

## **UNIT 9**

Pages 103-106 herein

Pages 85, 86 in Pupil's Book

### **LEARNING ABOUT THE COMMUNION. PARTAKING OF THE COMMUNION**

#### **Desired Outcomes**

1. An understanding of the nature of the Lord's Supper.
2. Discovery of the reason for any reluctance felt by any of the pupils to partake of the Communion, and the removal of such reluctance.
3. A realization that St. Paul's terrifying warning arose out of a peculiar situation that is not likely to have any counterpart in these times.
4. Faithful attendance upon the Communion services.

#### **The Teaching and Learning Process**

I. The teacher discovers the situation in, perhaps, the following ways:

1. Through class discussion of Harry's experience.
2. By observing whether those of his pupils who are church members attend the Communion services with reasonable regularity.

The teacher may find:

1. That his pupils need to be informed as to the nature of the Communion.
2. That those of his pupils who are church members are not attending the Communion services with reasonable regularity.
3. That St. Paul's warning is causing needless anxiety. Harry's feeling of worthiness and his fear of

participating in the Lord's Supper are doubtless shared by many young people. Following are quotations from other accounts gathered while preparing these curriculum materials:

"I had much fear of allowing my mind to wander during this service lest I merit the penalty spoken of by Paul. The Disciples' weekly communion made this a frequent experience."

"When the Lord's Supper was served I was uncomfortable. I could never enjoy the hymns, the music or the sermon; always there was running through my mind that phrase 'eateth and drinketh damnation unto himself.' I felt unworthy."

Paul's warning was called forth by unseemly conduct and disorder. It can have no application to a Christian boy or girl who is reverent in behavior and who, during the service, remembers Jesus. No such boy or girl need fear condemnation if attention wanders at times.

II and III. The pupils discover the situation as the result of class discussion, and with the help of the teacher the various factors are considered.

IV. The past experience of some members of the group may aid others to assume a Christian attitude toward the observance of the Communion.

V. Other sources are utilized:

1. The Bible (see the references on page 85 of the Pupil's Book.)

2. Other books and pamphlets:

Thinking About Communion (Unit K-3 of Everyday Adventures for Intermediates.) M. E. Book Concern. 15c

Our Church (Lobingier). Lesson 7, Our Church's Ordinances: The Lord's Supper.

Climbing Life's High Way (Wright). Study IV, How We Interpret the Sacraments. Study V, The First Communion.

Encyc. Brit. Eucharist. (Consult index volume.)

Hastings' Bible Dictionary. Communion. Eucharist. Passover.

5. Pictures of the Passover and of the Last Supper.

6. People: The minister.

7. First-hand observation: If the minister approves, the class may wish to attend the celebration of the Mass in a Catholic Church.

8. Prayer.

VI to XI. The only outcome which the teacher will suggest is a Christian attitude toward the Communion, including participation in the Communion by those who are members of the church, with reasonable regularity. It may prove helpful for the class to attend occasionally in a body.

Friends (Quakers) practice the Communion without the use of material symbols, deeming forms and symbols unnecessary to the maintenance of vital union with Christ.

### **A Tentative Plan for a Class Session**

Recall the Passover in Egypt, and its commemoration during the succeeding centuries.

Recall the last Passover that Jesus celebrated with His disciples.

What did the Last Supper and the conversation and discourse that followed mean to the disciples?

What does the Communion service mean to people now?

To Roman Catholics (Would we wish to attend a service in a Catholic church when the Mass is celebrated?)

To most Protestants?

To us?

Discuss Harry's problem.

What lead St. Paul to write such a terrible warning to the church at Corinth?

What meaning is there for us in St. Paul's warning?

Does the drinking of grape juice and the eating of bread in the Communion differ from any meal that we eat at home? How?

Does this suggest a reason for prayer at table (Grace) before eating?

## **UNIT 10**

Pages 107-109 herein

Pages 87-91 in Pupil's Book

### **CONFIRMATION**

#### **Desired Outcomes**

1. An understanding of the vows made by parents when an infant is baptized.
2. A realization that "confirmation" is the assumption of such vows by the child when old enough to understand their nature.

#### **The Teaching and Learning Process**

It has been assumed that most of the members of the class were not full members of the church when this program of cooperative investigation and service was begun some months ago. For those pupils who were not church members one of the principal objectives of the program was to lead them to unite with the church. Assuming that the time for the reception of members is near at hand, how shall the teacher and the pupils meet the situation?

I to V. By inquiry, the teacher ascertains which of his pupils are ready to unite with the church and have their parents' permission so to do, which of his pupils desire to join the church but do not have their parents' consent, and which of them do not wish to join at this time. The teacher also seeks to know the reasons why parents' permission is withheld, and the reasons why pupils wish to defer the matter of uniting with the church. He will interview parents, and endeavor to remove objections. The minister may be of assistance. Pupils who are members of the church may be able to influence other pupils to join.

VI to IX. Those who are unable or unwilling to assume full membership at this time should understand that other opportunities will be provided, and that the church will be happy to receive them as soon as the present hindrances are removed. Those who do join at this time should be made to feel the joy with which the church receives them, and to know that the church is confident of their fidelity and steadfastness.

It is of paramount importance that the church should continue to manifest a keen interest in the new members. It should tactfully afford them suitable opportunities to serve, in order that they may find in their church affiliation the satisfaction and happiness that comes from unselfish service.

### **The Reception of Candidates**

The minister and church officials might well consider whether the customs of the church in connection with baptism, the examination of candidates for church membership, or the reception of new members place any unnecessary difficulties or embarrassments in the path of boys and girls. Reception into the church should not be an ordeal to be dreaded by shy or timid children.

Anna Merrill Foster writes as follows in *Religious Education* of June, 1928:

The boys in my class who have decided to join the church accompany their teacher with fear and trembling to be interviewed by the session. It is a solemn assembly.

Do the elders rejoice over the decisions made by these earnest, clear-eyed boys? Far from it! One and all, they behave as though some awful calamity were impending or had already befallen.

Does the minister ask the boys simple, straight questions such as—"Do you like the Jesus way of



doing?" "Are you planning to have Jesus for your leader, and to follow the leader?" "Are you glad you are going to join the church that stands up for the Jesus way of Life?" "Will you always be on the lookout to find some work that you can do to help the church in its plan to make people better?" "As soon as you can, will you try to pay a little each Sunday to keep the church going?" **No.**

The minister reading from a paper, asks each boy in turn exactly the same words: "Do you now acknowledge and confess—(what a feeling of guilt comes with that word "Confess"!)—your acceptance of your Saviour to whom you are about to consecrate your life?"

Each boy in turn huskily answers "Yes". For the teacher has warned them in advance to say "Yes", explaining to them that the minister would be meaning those same things that we had said in class even though he used the queer kind of language that ministers thought they had to use. So the boys are prepared.

This appearing before the session is to all concerned a profoundly mournful occasion. Apparently the church or its chosen sponsors see nothing glad, beautiful and inspiring in beginning the Christian life. They make the atmosphere so depressing that the child is filled with a sense of misery and guilt as he "confesses—**confesses** Christ."

## UNIT 11

Pages 110-112 herein

Pages 92-94 in Pupil's Book

### A PLAN FOR YOUR LIFE

#### Desired Outcomes

1. A realization that God has a plan, at least in a general sense, for each person's life.
2. Information as to the means by which God makes His will known to us.
3. A life motive that is in accord with Christian ideals.

#### The Teaching and Learning Process

I. Through class discussion of Edward's experience and through discussion of the various life motives listed on page 94 of the Pupil's Book, the teacher discovers whether any of his pupils are concerned about the purpose of life.

II. Through the same means the pupils are made conscious of the importance of basing life purposes upon high ideals, and, in all probability, they discover their own uncertainty as to the practical application of Christian ideals in the choice of a life-work.

III. The group analyzes the situation, and doubtless finds the following factors, among others:

1. Uncertainty as to the vocation for which they are naturally fitted.
2. Uncertainty as to the vocation they would most enjoy.
3. Uncertainty regarding God's will for their lives.
4. Uncertainty as to how God's will may be ascertained.

5. Varying views as to the motive that should underlie life.

IV. The past experience of the teacher and the pupils in connection with each of these factors is searched for aid in meeting the situation. Consideration is given to the pupils' talents, likes and dislikes, their health, appearance, temperament, etc. Consideration is also given to the manner in which God's will has heretofore been made known to them. The pupils recognize that God does not ordinarily make His will known in a miraculous, supernatural or mystical way.

V. Other sources are utilized in meeting the situation:

1. The Bible (see references on page 93 of the Pupil's Book). God's will for us cannot be learned through superstitious use of the Bible. To suppose that one can discover the right course of action by opening the Bible at random and reading the first verse that meets the eye is sheer superstition. The Bible is not a book of magic.

2. Other books and pamphlets:

A Christian's Life-Work (Shaver). U. of C. Press, 1925. 50c. The teacher will be greatly helped through a careful reading of this booklet. It contains lists of books dealing with the subject; a list of fields of professional service within the church; a self-analysis questionnaire; a list of biographical material; and a series of suggested programs.

The Stewardship Life (Crawford). Chapter VI, The Stewardship of Personality—Self-Investment.

What Shall I Do With My Life? (Donnelly). Westminster Press. \$1.25

Making Life Count (Reid). Methodist Book Concern. 1926. 75c

Out Into Life (Horton). Methodist Book Concern.  
\$1.25

Finding My Place (Moxcey). Abingdon Press.  
\$1.50

Encyc. Brit. Conscience. (Consult index volume.)

The Trusteeship of Life (Jordan). Revell. \$1.25

Hastings' Bible Dictionary. Conscience.

6. People: Parents, the minister, missionaries, settlement workers and other social service workers, the high school principal, the public school teacher, the librarian at the public library, and other persons may be consulted.

8. The conscience of the pupils having been enlightened by study, investigation and discussion, the situation may be made the subject of prayer, in an attitude of willingness that God's will shall be done.

VI and VII. In view of the pupils' immaturity it is scarcely to be expected that they can or should make decisions as to a life-work. However, the outcome of their study, investigation and deliberation should be a clearer conception of the motive that should govern all lives, and a resolution to shape their lives in accordance with that motive.

VIII. The preparation and conduct of a worship service based on life motives or purposes will afford scope for an expression of appreciation of the chosen ideal.

IX to XI. Although the choice of a particular **career** will ordinarily be postponed until greater maturity has been attained, the chosen **motive** may be tested in everyday life, and, being found satisfactory, its use will become habitual.





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